NEW ENGLAND SPECTATOR.

TERMS—$2.50 IN ADVANCE.] Published at No. 3 Cornhill, over Light & Horton's Bookstore, near the Tract and S. S. Depositories, and Peirce's Bookstore. - - - WILLIAM S. PORTER, Editor. [FIVE COPIES FOR $10

VOL. I. BOSTON, WEDNESDAY, SEPTEMBER 2, 1835. NO. 43.

MUSIC.

The Human Voice.

We extract the following from the Family Minstrel, from one of a series of articles on the voice, written by Dr. Barber. We have been censured for using the terms, 'voce di petto of Gardiner,' and 'female base voice,' as unwarrantable use of terms. The former term we have already explained the latter from Gardiner's own writings, and in the use of the latter, we are justified by Dr. Rush and Dr. Barber. The 'voce di petto' is commonly but improperly defined to be the natural voice; it ought to be limited to what is below termed the 'base' or 'natural.'

There are four distinct kinds of voice: the Whispering, Natural, Falsetto, and Base.

The whispering voice is the base of the atonic* elements, a table of which will be found in our last paper, to which we refer the reader, and admit of changes in pitch, and various modifications of force. If properly managed, it may become audible over a large space.

The natural voice is that used in general conversation, and includes a range of pitch, from the lowest vocal sound to that where the voice breaks into the falsetto. It is particularly suited to narrative and descriptive reading, confined in its pitch to the range of the diatonic or common scales: it is from this voice, and that simple variety which imparts melody to the mere denial of business, the reading of unimpassioned epistolary correspondence, or even a common newspaper advertisement; in the higher and more impassioned movements indicative of feeling or passion.

The falsetto voice is that which commences where the natural voice ends, and is used in the cry of the peacock, the scream of terror, are examples of it. In dramatic reading, it produces, when judiciously applied, great effect. Sometimes, unfortunately, we hear it in the pulpit, screaming forth its awful intonations, and generally clothing its possessor with the spirit of infernalism, rather than with that solemn intonation in which the warnings of Omnipotence should be conveyed to intelligent beings.

The *base* voice is the most difficult to acquire, the most beautiful, powerful, and dignified, remains to be noticed. Dr. Rush has named it the *Orotund*, basing the term on the "Os Rotundum" of the Greeks. The author of Elocution remarks on this condition of voice, by saying, that it is apt to strike an uncultivated ear, at first, as unnatural. There is almost it a richness, a volume, a melody, so rarely existing independently of cultivation as to produce a high degree of surprise to which we have alluded, when its sonorous tones first fell on an untutored ear. Yet, it is nothing more than the common voice, cultivated to its highest point of perfection. It may be said, in addition of weight, force, and depth of tone, to the natural vocality of the speaker. The exact position of organs necessary to its production, are to us but partially known. If the tongue be retracted and depressed, and the whole position of organs, any of the tonic elements are forcibly uttered, that pure ringing sound will be heard, which forms the base of the orotund voice. It may be acquired by forcible vocality, on a high pitch, when the organs are in the position it will be the reward only of perseverance. Those desirous to obtain it (and it may be acquired by all in various degrees of perfection), would do well to practise their voice at all times, and in all places, when on their lowest pitch, under the conditions of great force and extended time. The reward of such exertion will be found, not only in the acquisition of this fine-toned voice, but in a general strengthening and increased power of the vocal organs—in the transfer of a thin, tipping, to a firm, base, expressive voice. It will give its possessor increased confidence in his powers, and ingress to the ear, and heart, by its expression of language. It is the only voice capable of fulfilling the high designs of epic or dramatic reading, or of giving character to dignified composition of any description.

* Elements which have no sound, but are only aspirations: as *f*, *s*, &c.

From the Maryville (Tenn) Theptist.

Sacred Music.—We rejoice to know that the attention of the Christian public is beginning to be turned with more interest than formerly to this subject. All will agree that singing the praise of God is a constituent part of Christian worship. It follows then that any one who is not singing, and those who cannot unless physically disabled should learn. It follows likewise that all possible effort should be made to increase the interest of this delightful part of divine worship.

Parents have often been culpably negligent in teaching their children to sing when young. One cause of this negligence may be attributed to a want of delight in singing the praises of God on the part of parents. Were the spirit of devotion to kept in a *praising frame*, and frequently will they engage with their children in this delightful employment. And soon will their children learn to imitate them. Rarely will a child be found who with a little practice will not be able to sing correctly.

While on this subject, we must mention a word of reproof. Our singing is too often not only foolish, but *solemn mockery*. The ignorant of those who can sing, the clownish, drawling manner of others, the apparent levity of a third class, the unanimated countenance, the vacant stare, the wandering eye, too often exhibited when the praises of God are sung, indicate any thing else than solemn religious worship. When singing the praises of God, the eyes should be fixed, the countenance solemn, the tone of voice animated, and the whole manner such as to cause the most gay and thoughtless to exclaim "truly God is in this place!"

COMMUNICATIONS.

How shall Unconverted Parents be made to feel at the Sabbath School?

Read at the Sabbath School Convention in Hopkinton, by Rev. E. Newhall of Lincoln.

The question, doubtless, has in view those parents who, by a correct example, appreciate knowledge—who profess to respect religion—who advocate principles of morality. Then it would be respectful to say of this class of persons, that they themselves expect the mind to be influenced through the medium of consideration.

The comprehensive term 'advantages,' will lead their minds to the survey of a field, which cannot appear to them barren nor uninteresting. Required them to learn the subject of *advantages*, and present suitable illustrations and specifications in their best light, and there is not a person who values respectability, that will not admit the weight of the argument, and the reality of advantages. Such parents will be constantly discoursing on advantages, which would be readily admitted. I make no new statement, when I say, that this class of persons have themselves seen the salutary influence of the Sabbath school, in aiding the government of their children, and in excluding from their minds many stubborn errors and many pernicious vices, which these parents themselves profess to abhor. I have, with deep interest, heard the honest acknowledgment myself. I only hint at these particulars, as examples or instances. Others there are, of a kindred nature, which my limits preclude.

There is a degree of *religious education*, which they value; this lays a foundation for no small interest. They see a certain respect connected with this education. Connected with it also, they receive the sympathies and attentions of the respectable. Moreover, they are not willing that the young, in whom they are interested, should be left unacquainted with sacred history and Christian biography—unacquainted with the morality and influence to be derived from the sacred volume. Even many persons who had themselves no settled belief of a future retribution, would be very unwilling that their children and young friends should grow up unacquainted with the common principles of the Bible, and the sanctions of the gospel. A responsibility rests upon them; they feel something of it, and the pressure of conscience, from time to time, on considerations by which they will be int rested.

The *intellect der ves earlier strength, and the mind earlier maturity*, by means of the Sabbath school. This fact will have a power in interesting them in the Sabbath school. Instances can be presented to their minds, in which Sabbath school scholars are far in advance of those who have kept aloof from its instructions, whose advantages, except in acquaintance with the Bible, were equal. Every respectable person, with a conscience alive, professes to feel a degree of interest in the rising generation. Every candid observer will, therefore, of the instances which prove that the Sabbath school does essentially, and in a most salutary manner, mature the mind. By the consideration, they are interested.

The fact, that the Sabbath school has an *influence in counteracting and nullifying infidel poison*, has a power to interest a large class of persons, even of those who do not consider themselves pious. They entertain an abhorrence for the principles of the infidel. Their feelings would be wounded, to be associated or classed with the infidel. Then we will not do it. Let the broad line between them remain as broad as it is. And let the infidel's objection to the Sabbath school be unfounded; let it be shown that it has not a shadow of ground so much, that infidelity or free-thinking has no chance. This appeal touches the honest minds of these parents. Conscience wakes up, and responds. They see also a judgment to exist, which perverts and ruins the mind. They

A feeling of patriotism, or love of country, will induce these parents to take an interest in the Sabbath school. This principle has led many strongly to the ministry, to advocate the missionaries, and absorbing cause. Those who are free from a spurious patriotism, can see and appreciate the fact, that the Sabbath school contributes honestly and essentially to the stability of the free government. Each and every individual of whom we speak, value their liberty. It is dear to them. They are willing to look, and they see that the Sabbath school helps to preserve this liberty; and they are interested in this precious institution. The unfailing liberty, that supports the Sabbath school promotes and insures it. If anything threatens to overturn the government, or destroy our liberty, they tremble. What is there which will more effectually prevent such a catastrophe, than the Sabbath school?

Finally, that the Sabbath school *is a nursery for heaven*, cannot fail to interest them. Persons of candor feel that it is desirable, by some means, to obtain evidence that heaven is real. It is a momentous thing, to escape an eternity of woe! Persons who are not under the tyranny of prejudice, will be persuaded to look at the nature, operations, and influence of the Sabbath school. They will be impressed that it is a nursery for heaven. They will feel the weight of a probability thrilling through their souls, that the scholar in the Sabbath school will be trained up for heaven, but that the scholar in the world will not have this probability! All, therefore, who have any respect for God's commandments, who advocate the reading of the scriptures, and admit their plenary inspiration, it is believed, can be inspired with an interest in the Sabbath school.

How can a Sabbath School Library be rendered useful?

Read at the Sabbath School Convention recently held in Hopkinton, by Mr. Marshall of Framingham.

We conceive that the first object to be attained, to render Sabbath school libraries useful, is to secure a love for them in the minds of children and youth. To render the instruction to be derived from a library, or from a living teacher, impressive or useful, it is necessary that we possess some knowledge of the operations of the mind and heart.

Strange to tell, teachers and writers for the young, those whose profession it is to guide the youthful soul and to fit it for usefulness and happiness here and hereafter, neglect to search the principles of action in a being, for whose ignorant of its capacities or its wants. While ponderous volumes are written on the faculties and philosophy of the mature mind, we have few to teach us the hidden mysteries of the mind of childhood.

Ignorant of the capacity of the child for the acquisition and retention of knowledge, or the susceptibility of the heart for tender or solemn impressions, the parent and teacher labor in the dark and heavily. Hence the great number of good books it will become a Christian; and, like the fond but mistaken mother who imagines that the growth and strength of her child will be in proportion to the variety and quantity of food which he devours, the stomach, supposes that the improvement of the heart and intellect of the child will bear a proportion to the number of books which are read.

Our Sabbath school libraries contain a promiscuous mass of good things, some of them admirably fitted for food to the youthful mind, for arresting the attention and directing the affections towards holy and heavenly objects. While the child wanders holy and heavenly objects. While the child wanders through the last expression of hope and affection from the lips of the dying Christian, and ejaculates a prayer that he may die the death of the righteous and that his last end may be like his. But by frequently rowing upon the imagination scenes like these, they lessen their effect, or create a morbid sensibility, like that which draws tears from the eyes of the reader of romance, at every scene of fancied distress.

While the youth are accustomed to gain a knowledge of the truths of the gospel, by reading such books as present them in the pleasing dress of story, they will be interested and amused, and wonderfully pleased that they have made so little effort; and think that they love it, and love Christians, because their imagination (which is the most active faculty of their souls,) has had a pleasing exercise, and their sympathies have been excited by tales of piety.

Although we know of no way by which the attention,—the first faculty of the mind to be exercised,—can be so easily arrested as by the reading of such books, yet we might as well expect the child of seven years of age to feed on the page of the novelist, world create statesmen or heroes, as that the reading of books which present scenes and characters so different from those with which he is conversant, and which he daily should alone make coming under their observation, will form correct habits of thinking or reasons on their minds. Care should be taken, that this class of books be not the only food with which these youthful minds are fed.

On the other hand, when such books alone are taken as present truth in a didactic form, the mind will either soon loath them, or they will become like the sound of a distant waterfall, unheeded on account of their familiarity. And we may not the reason that the reading of the scriptures has so little effect on the mind and heart, be traced to its almost insatiable thirst for variety of scene and expression? How quickly does the eye of a child change from a legion line to a sparkling brilliancy, when after reading a passage in scripture, he hears the same ideas presented in a new form. That passage may have fallen upon his ear while his senses were half slumbering in the cradle; and though he may have arrived at years of discretion, he may never have attached a meaning to the words.

The ever active mind of youth must have variety. But that variety should not be dealt out with profusion, or without a previous preparation of the mind and the heart. Few of the books which our libraries afford, are sufficiently simple in their style to afford instruction to the younger classes.

While books are purchased without examination, and distributed among children without regard to their age or capacity, can we hope that Sabbath school libraries will become eminently useful? Without previous personal observation, that three fourths of the books which are procured for these libraries, are purchased without any other knowledge of them than what the title, or a hasty advertisement affords; and that they are given out without any knowledge of their adaptation to the capacities of the scholars, or the quantity or quality of reading suited to nourish their souls.

Ought we not to know more of the contents of the books which we put into the hands of our children? Ought we not to know something more of the nature and particular state of those minds in order to benefit them?

In some schools, the scholars are permitted to select the books without order, regard to the rules of politeness, or even decorum.

Aware that it is much easier to point out defects than suggest remedies, it is with some diffidence that we offer to the consideration of the conference, the following suggestions:—

1. Let there be a committee appointed by the conference, whose duty it shall be to examine books and report to the conference such as they may think most useful; arranging them in classes, adapted to the different classes of individuals to whom they may be most beneficial, and the different degrees of mind to which they may be best fitted,—and giving such other information in relation to them as they may deem profitable.

2. In each Sabbath school let there be a committee of from one to three, whose duty it shall be,

To have the general charge of the library:

As far as practicable, to make themselves acquainted with the contents of each book:

To consult in the most judicious manner, every thing interesting and absorbing cause. Those who are free from a spurious patriotism, can see and appreciate the fact, that the Sabbath school contributes honestly and essentially to the stability of the free government. Each and every individual of whom we speak, value their liberty. It is dear to them. They are willing to look, and they see that the Sabbath school helps to preserve this liberty; and they are interested in this precious institution. The unfailing liberty, that supports the Sabbath school promotes and insures it. If anything threatens to overturn the government, or destroy our liberty, they tremble. What is there which will more effectually prevent such a catastrophe, than the Sabbath school?

Finally, that the Sabbath school *is a nursery for heaven*, cannot fail to interest them. Persons of candor feel that it is desirable, by some means, to obtain evidence that heaven is real. It is a momentous thing, to escape an eternity of woe! Persons who are not under the tyranny of prejudice, will be persuaded to look at the nature, operations, and influence of the Sabbath school. They will be impressed that it is a nursery for heaven. They will feel the weight of a probability thrilling through their souls, that the scholar in the Sabbath school will be trained up for heaven, but that the scholar in the world will not have this probability! All, therefore, who have any respect for God's commandments, who advocate the reading of the scriptures, and admit their plenary inspiration, it is believed, can be inspired with an interest in the Sabbath school.

How can a Sabbath School Library be rendered useful?

Read at the Sabbath School Convention recently held in Hopkinton, by Mr. Marshall of Framingham.

We conceive that the first object to be attained, to render Sabbath school libraries useful, is to secure a love for them in the minds of children and youth. To render the instruction to be derived from a library, or from a living teacher, impressive or useful, it is necessary that we possess some knowledge of the operations of the mind and heart.

Strange to tell, teachers and writers for the young, those whose profession it is to guide the youthful soul and to fit it for usefulness and happiness here and hereafter, neglect to search the principles of action in a being, for whose ignorant of its capacities or its wants. While ponderous volumes are written on the faculties and philosophy of the mature mind, we have few to teach us the hidden mysteries of the mind of childhood.

Ignorant of the capacity of the child for the acquisition and retention of knowledge, or the susceptibility of the heart for tender or solemn impressions, the parent and teacher labor in the dark and heavily. Hence the great number of good books it will become a Christian; and, like the fond but mistaken mother who imagines that the growth and strength of her child will be in proportion to the variety and quantity of food which he devours, the stomach, supposes that the improvement of the heart and intellect of the child will bear a proportion to the number of books which are read.

Our Sabbath school libraries contain a promiscuous mass of good things, some of them admirably fitted for food to the youthful mind, for arresting the attention and directing the affections towards holy and heavenly objects. While the child wanders through the last expression of hope and affection from the lips of the dying Christian, and ejaculates a prayer that he may die the death of the righteous and that his last end may be like his. But by frequently rowing upon the imagination scenes like these, they lessen their effect, or create a morbid sensibility, like that which draws tears from the eyes of the reader of romance, at every scene of fancied distress.

While the youth are accustomed to gain a knowledge of the truths of the gospel, by reading such books as present them in the pleasing dress of story, they will be interested and amused, and wonderfully pleased that they have made so little effort; and think that they love it, and love Christians, because their imagination (which is the most active faculty of their souls,) has had a pleasing exercise, and their sympathies have been excited by tales of piety.

Although we know of no way by which the attention,—the first faculty of the mind to be exercised,—can be so easily arrested as by the reading of such books, yet we might as well expect the child of seven years of age to feed on the page of the novelist, world create statesmen or heroes, as that the reading of books which present scenes and characters so different from those with which he is conversant, and which he daily should alone make coming under their observation, will form correct habits of thinking or reasons on their minds. Care should be taken, that this class of books be not the only food with which these youthful minds are fed.

On the other hand, when such books alone are taken as present truth in a didactic form, the mind will either soon loath them, or they will become like the sound of a distant waterfall, unheeded on account of their familiarity. And we may not the reason that the reading of the scriptures has so little effect on the mind and heart, be traced to its almost insatiable thirst for variety of scene and expression? How quickly does the eye of a child change from a legion line to a sparkling brilliancy, when after reading a passage in scripture, he hears the same ideas presented in a new form. That passage may have fallen upon his ear while his senses were half slumbering in the cradle; and though he may have arrived at years of discretion, he may never have attached a meaning to the words.

The ever active mind of youth must have variety. But that variety should not be dealt out with profusion, or without a previous preparation of the mind and the heart. Few of the books which our libraries afford, are sufficiently simple in their style to afford instruction to the younger classes.

While books are purchased without examination, and distributed among children without regard to their age or capacity, can we hope that Sabbath school libraries will become eminently useful? Without previous personal observation, that three fourths of the books which are procured for these libraries, are purchased without any other knowledge of them than what the title, or a hasty advertisement affords; and that they are given out without any knowledge of their adaptation to the capacities of the scholars, or the quantity or quality of reading suited to nourish their souls.

Ought we not to know more of the contents of the books which we put into the hands of our children? Ought we not to know something more of the nature and particular state of those minds in order to benefit them?

In some schools, the scholars are permitted to select the books without order, regard to the rules of politeness, or even decorum.

Aware that it is much easier to point out defects than suggest remedies, it is with some diffidence that we offer to the consideration of the conference, the following suggestions:—

1. Let there be a committee appointed by the conference, whose duty it shall be to examine books and report to the conference such as they may think most useful; arranging them in classes, adapted to the different classes of individuals to whom they may be most beneficial, and the different degrees of mind to which they may be best fitted,—and giving such other information in relation to them as they may deem profitable.

2. In each Sabbath school let there be a committee of from one to three, whose duty it shall be,

To have the general charge of the library:

As far as practicable, to make themselves acquainted with the contents of each book:

To consult in the most judicious manner, every thing interesting and absorbing cause. Those who are free from a spurious patriotism, can see and appreciate the fact, that the Sabbath school contributes honestly and essentially to the stability of the free government. Each and every individual of whom we speak, value their liberty. It is dear to them. They are willing to look, and they see that the Sabbath school helps to preserve this liberty; and they are interested in this precious institution. The unfailing liberty, that supports the Sabbath school promotes and insures it. If anything threatens to overturn the government, or destroy our liberty, they tremble. What is there which will more effectually prevent such a catastrophe, than the Sabbath school?

Finally, that the Sabbath school *is a nursery for heaven*, cannot fail to interest them. Persons of candor feel that it is desirable, by some means, to obtain evidence that heaven is real. It is a momentous thing, to escape an eternity of woe! Persons who are not under the tyranny of prejudice, will be persuaded to look at the nature, operations, and influence of the Sabbath school. They will be impressed that it is a nursery for heaven. They will feel the weight of a probability thrilling through their souls, that the scholar in the Sabbath school will be trained up for heaven, but that the scholar in the world will not have this probability! All, therefore, who have any respect for God's commandments, who advocate the reading of the scriptures, and admit their plenary inspiration, it is believed, can be inspired with an interest in the Sabbath school.

How can a Sabbath School Library be rendered useful?

Read at the Sabbath School Convention recently held in Hopkinton, by Mr. Marshall of Framingham.

We conceive that the first object to be attained, to render Sabbath school libraries useful, is to secure a love for them in the minds of children and youth. To render the instruction to be derived from a library, or from a living teacher, impressive or useful, it is necessary that we possess some knowledge of the operations of the mind and heart.

Strange to tell, teachers and writers for the young, those whose profession it is to guide the youthful soul and to fit it for usefulness and happiness here and hereafter, neglect to search the principles of action in a being, for whose ignorant of its capacities or its wants. While ponderous volumes are written on the faculties and philosophy of the mature mind, we have few to teach us the hidden mysteries of the mind of childhood.

Ignorant of the capacity of the child for the acquisition and retention of knowledge, or the susceptibility of the heart for tender or solemn impressions, the parent and teacher labor in the dark and heavily. Hence the great number of good books it will become a Christian; and, like the fond but mistaken mother who imagines that the growth and strength of her child will be in proportion to the variety and quantity of food which he devours, the stomach, supposes that the improvement of the heart and intellect of the child will bear a proportion to the number of books which are read.

Our Sabbath school libraries contain a promiscuous mass of good things, some of them admirably fitted for food to the youthful mind, for arresting the attention and directing the affections towards holy and heavenly objects. While the child wanders through the last expression of hope and affection from the lips of the dying Christian, and ejaculates a prayer that he may die the death of the righteous and that his last end may be like his. But by frequently rowing upon the imagination scenes like these, they lessen their effect, or create a morbid sensibility, like that which draws tears from the eyes of the reader of romance, at every scene of fancied distress.

While the youth are accustomed to gain a knowledge of the truths of the gospel, by reading such books as present them in the pleasing dress of story, they will be interested and amused, and wonderfully pleased that they have made so little effort; and think that they love it, and love Christians, because their imagination (which is the most active faculty of their souls,) has had a pleasing exercise, and their sympathies have been excited by tales of piety.

Although we know of no way by which the attention,—the first faculty of the mind to be exercised,—can be so easily arrested as by the reading of such books, yet we might as well expect the child of seven years of age to feed on the page of the novelist, world create statesmen or heroes, as that the reading of books which present scenes and characters so different from those with which he is conversant, and which he daily should alone make coming under their observation, will form correct habits of thinking or reasons on their minds. Care should be taken, that this class of books be not the only food with which these youthful minds are fed.

On the other hand, when such books alone are taken as present truth in a didactic form, the mind will either soon loath them, or they will become like the sound of a distant waterfall, unheeded on account of their familiarity. And we may not the reason that the reading of the scriptures has so little effect on the mind and heart, be traced to its almost insatiable thirst for variety of scene and expression? How quickly does the eye of a child change from a legion line to a sparkling brilliancy, when after reading a passage in scripture, he hears the same ideas presented in a new form. That passage may have fallen upon his ear while his senses were half slumbering in the cradle; and

though he may have arrived at years of discretion, he may never have attached a meaning to the words.

The ever active mind of youth must have variety. But that variety should not be dealt out with profusion, or without a previous preparation of the mind and the heart. Few of the books which our libraries afford, are sufficiently simple in their style to afford instruction to the younger classes.

While books are purchased without examination, and distributed among children without regard to their age or capacity, can we hope that Sabbath school libraries will become eminently useful? Without previous personal observation, that three fourths of the books which are procured for these libraries, are purchased without any other knowledge of them than what the title, or a hasty advertisement affords; and that they are given out without any knowledge of their adaptation to the capacities of the scholars, or the quantity or quality of reading suited to nourish their souls.

Ought we not to know more of the contents of the books which we put into the hands of our children? Ought we not to know something more of the nature and particular state of those minds in order to benefit them?

In some schools, the scholars are permitted to select the books without order, regard to the rules of politeness, or even decorum.

Aware that it is much easier to point out defects than suggest remedies, it is with some diffidence that we offer to the consideration of the conference, the following suggestions:—

1. Let there be a committee appointed by the conference, whose duty it shall be to examine books and report to the conference such as they may think most useful; arranging them in classes, adapted to the different classes of individuals to whom they may be most beneficial, and the different degrees of mind to which they may be best fitted,—and giving such other information in relation to them as they may deem profitable.

2. In each Sabbath school let there be a committee of from one to three, whose duty it shall be,

To have the general charge of the library:

As far as practicable, to make themselves acquainted with the contents of each book:

To consult in the most judicious manner, every thing interesting and absorbing cause. Those who are free from a spurious patriotism, can see and appreciate the fact, that the Sabbath school contributes honestly and essentially to the stability of the free government. Each and every individual of whom we speak, value their liberty. It is dear to them. They are willing to look, and they see that the Sabbath school helps to preserve this liberty; and they are interested in this precious institution. The unfailing liberty, that supports the Sabbath school promotes and insures it. If anything threatens to overturn the government, or destroy our liberty, they tremble. What is there which will more effectually prevent such a catastrophe, than the Sabbath school?

Finally, that the Sabbath school *is a nursery for heaven*, cannot fail to interest them. Persons of candor feel that it is desirable, by some means, to obtain evidence that heaven is real. It is a momentous thing, to escape an eternity of woe! Persons who are not under the tyranny of prejudice, will be persuaded to look at the nature, operations, and influence of the Sabbath school. They will be impressed that it is a nursery for heaven. They will feel the weight of a probability thrilling through their souls, that the scholar in the Sabbath school will be trained up for heaven, but that the scholar in the world will not have this probability! All, therefore, who have any respect for God's commandments, who advocate the reading of the scriptures, and admit their plenary inspiration, it is believed, can be inspired with an interest in the Sabbath school.

How can a Sabbath School Library be rendered useful?

Read at the Sabbath School Convention recently held in Hopkinton, by Mr. Marshall of Framingham.

We conceive that the first object to be attained, to render Sabbath school libraries useful, is to secure a love for them in the minds of children and youth. To render the instruction to be derived from a library, or from a living teacher, impressive or useful, it is necessary that we possess some knowledge of the operations of the mind and heart.

Strange to tell, teachers and writers for the young, those whose profession it is to guide the youthful soul and to fit it for usefulness and happiness here and hereafter, neglect to search the principles of action in a being, for whose ignorant of its capacities or its wants. While ponderous volumes are written on the faculties and philosophy of the mature mind, we have few to teach us the hidden mysteries of the mind of childhood.

Ignorant of the capacity of the child for the acquisition and retention of knowledge, or the susceptibility of the heart for tender or solemn impressions, the parent and teacher labor in the dark and heavily. Hence the great number of good books it will become a Christian; and, like the fond but mistaken mother who imagines that the growth and strength of her child will be in proportion to the variety and quantity of food which he devours, the stomach, supposes that the improvement of the heart and intellect of the child will bear a proportion to the number of books which are read.

Our Sabbath school libraries contain a promiscuous mass of good things, some of them admirably fitted for food to the youthful mind, for arresting the attention and directing the affections towards holy and heavenly objects. While the child wanders through the last expression of hope and affection from the lips of the dying Christian, and ejaculates a prayer that he may die the death of the righteous and that his last end may be like his. But by frequently rowing upon the imagination scenes like these, they lessen their effect, or create a morbid sensibility, like that which draws tears from the eyes of the reader of romance, at every scene of fancied distress.

While the youth are accustomed to gain a knowledge of the truths of the gospel, by reading such books as present them in the pleasing dress of story, they will be interested and amused, and wonderfully pleased that they have made so little effort; and think that they love it, and love Christians, because their imagination (which is the most active faculty of their souls,) has had a pleasing exercise, and their sympathies have been excited by tales of piety.

Although we know of no way by which the attention,—the first faculty of the mind to be exercised,—can be so easily arrested as by the reading of such books, yet we might as well expect the child of seven years of age to feed on the page of the novelist, world create statesmen or heroes, as that the reading of books which present scenes and characters so different from those with which he is conversant, and which he daily should alone make coming under their observation, will form correct habits of thinking or reasons on their minds. Care should be taken, that this class of books be not the only food with which these youthful minds are fed.

On the other hand, when such books alone are taken as present truth in a didactic form, the mind will either soon loath them, or they will become like the sound of a distant waterfall, unheeded on account of their familiarity. And we may not the reason that the reading of the scriptures has so little effect on the mind and heart, be traced to its almost insatiable thirst for variety of scene and expression? How quickly does the eye of a child change from a legion line to a sparkling brilliancy, when after reading a passage in scripture, he hears the same ideas presented in a new form. That passage may have fallen upon his ear while his senses were half slumbering in the cradle; and

though he may have arrived at years of discretion, he may never have attached a meaning to the words.

The ever active mind of youth must have variety. But that variety should not be dealt out with profusion, or without a previous preparation of the mind and the heart. Few of the books which our libraries afford, are sufficiently simple in their style to afford instruction to the younger classes.

While books are purchased without examination, and distributed among children without regard to their age or capacity, can we hope that Sabbath school libraries will become eminently useful? Without previous personal observation, that three fourths of the books which are procured for these libraries, are purchased without any other knowledge of them than what the title, or a hasty advertisement affords; and that they are given out without any knowledge of their adaptation to the capacities of the scholars, or the quantity or quality of reading suited to nourish their souls.

Ought we not to know more of the contents of the books which we put into the hands of our children? Ought we not to know something more of the nature and particular state of those minds in order to benefit them?

In some schools, the scholars are permitted to select the books without order, regard to the rules of politeness, or even decorum.

Aware that it is much easier to point out defects than suggest remedies, it is with some diffidence that we offer to the consideration of the conference, the following suggestions:—

1. Let there be a committee appointed by the conference, whose duty it shall be to examine books and report to the conference such as they may think most useful; arranging them in classes, adapted to the different classes of individuals to whom they may be most beneficial, and the different degrees of mind to which they may be best fitted,—and giving such other information in relation to them as they may deem profitable.

2. In each Sabbath school let there be a committee of from one to three, whose duty it shall be,

To have the general charge of the library:

As far as practicable, to make themselves acquainted with the contents of each book:

To consult in the most judicious manner, every thing interesting and absorbing cause. Those who are free from a spurious patriotism, can see and appreciate the fact, that the Sabbath school contributes honestly and essentially to the stability of the free government. Each and every individual of whom we speak, value their liberty. It is dear to them. They are willing to look, and they see that the Sabbath school helps to preserve this liberty; and they are interested in this precious institution. The unfailing liberty, that supports the Sabbath school promotes and insures it. If anything threatens to overturn the government, or destroy our liberty, they tremble. What is there which will more effectually prevent such a catastrophe, than the Sabbath school?

Finally, that the Sabbath school *is a nursery for heaven*, cannot fail to interest them. Persons of candor feel that it is desirable, by some means, to obtain evidence that heaven is real. It is a momentous thing, to escape an eternity of woe! Persons who are not under the tyranny of prejudice, will be persuaded to look at the nature, operations, and influence of the Sabbath school. They will be impressed that it is a nursery for heaven. They will feel the weight of a probability thrilling through their souls, that the scholar in the Sabbath school will be trained up for heaven, but that the scholar in the world will not have this probability! All, therefore, who have any respect for God's commandments, who advocate the reading of the scriptures, and admit their plenary inspiration, it is believed, can be inspired with an interest in the Sabbath school.

of its superior fitness for a place in the commemorating ordinance of the Christian institute.

4. Under the dispensation by which the evangelized are so highly and happily distinguished, water is named, as applicable to purposes no less delightful and interesting than formerly.

It is mentioned as a symbol of life. "Let him that is athirst come; and whosoever will, let him take the water of life freely." Blood and water seem to refer, perhaps, equally to life—to life spiritual and eternal. "The blood of Christ," is language employed to signify the sufferings and death which he voluntarily endured, that he might not only deliver sinners from death "in trespasses and sins," but bestow upon them life without end. Life, ultimately perennial, and unalloyed by sin and sorrow, is to the penitent and believing, the ever blessed result. By this metaphor of water, representing life, true disciples are said to be nourished and cleansed. The influences of the eternal Spirit renewing the heart and purifying the affections, are, accordingly, described by the effect of this element, as applied to the daily wants of the present life. "He saved us by the washing of regeneration." Upon this great and solemn subject, hear "the Author and Finisher of faith:" "But," says he—"the faithful and true Witness"—"But whosoever drinketh of the water that I shall give, shall never thirst but the water that I shall give him, shall be in him a well of water springing up into everlasting life."

5. Water is a liquid worthy of a place in the deepest solemnities of a sacramental institution.

It is, you well know, the only material, externally applied by divine appointment, in the administration of baptism. Do you, nevertheless retain a doubt concerning the truth of the foregoing proposition? Is there a reasonable objection against the use of water, in the most refined, and exalted, and scraphic, probationary intercourse of the redeemed soul with its God and Savior? Do you reject it on account of that which you hastily and rashly call its insipidity and meanness? Do the commonness of its name, and the unceasing used of its employment for your personal and relative, benefit, place its respectability low in your estimation? Then, my friend, you are mistaken—greatly your mistake. The living and only wise God has bestowed upon water more honor, beyond comparison, than upon any other drinkable liquid ever known in this world. Of such a statement you may see proof in the selection he has made of this element to illustrate the nature and necessity of moral purity. By a figure founded on the uses of the same inestimable liquid, he assures you, that the soul, delighting in God through his name, "through sanctification of the Spirit," be effectually cleansed from its criminal pollution, preparatory to its reception of the divine and blessed image. As to usefulness, likewise, find the same total of qualities, conducive to well being, contained in all other drinkable articles—collect them, and place the full amount of their worth by the side of those benefits which water, every moment, confers, and you are compelled to pronounce the infinite value lighter than "the small dust of the balance."

6. Water is not less necessary than bread.

Seamen—wrecked upon the mighty deep, and during six days and nights having neither food, nor a supply of drinkable liquid, have afflictively told that their sufferings by thirst were more agonizing than those by hunger; and that, by much, their most violent and distressful cravings were for pure water. Concerning no other drink, however, are such testimonies to be found, as to the excellence comprehended in an assemblage of others—perfect without exception—can it be said, with truth, that they are as indispensable as food, to the sustenance of the human body, as water is?

Obvious, then, must be the only fair and true inference: No liquid, pertaining to this earth, and prepared for its inhabitants, is so honorable, and deserves so much honor, as water. Never, therefore, ought it really to be, by intemperance and unerring wisdom and goodness, an efficient auxiliary of pious exercises and progress.

7. It is not necessary that, in color and taste, the contents of the sacramental cup resemble blood.

Do you hesitate to acknowledge the truth of this proposition? Do you insist that, because water has not the color and taste of blood, it cannot be an appropriate, expressive and sufficient symbol of that which it resembles in part? Look candidly at your objection. When your whole soul should be raised in faith, and fixed intensely on the most sublime object in the universe, is it not inconceivable that you can desire to bring down your mind to the level of a preference for the material which you are about to drink? Must not your edification be most unhappily diminished—perhaps, wholly prevented—if you descend to think that the loyal obedience required of you, will taste like the blood shed upon the cross? Can this mental operation be the required looking upon him, whom your sins have pierced? Will it help you to mourn, under a deeply humbling sense of that guilt which, in your estimation, proved to signify nothing, if it caused the Son of God to become "a man of sorrows," for your salvation? What are you to expect as the consequence of such bodily vision? Must it not, if indulged, inevitably prevent that singleness of intellectual and moral vision, which, at exercise, without which your spiritual improvement and joy will, at best, be feeble and transient?

Suppose, however, an impossibility. Suppose yourself able to show that the appearance by which Christ employed had, in some degree, the color and taste of material blood. Must not the circumstance have been merely incidental? Who can discover even the least evidence of design? Was he not, upon such an occasion, as he is always in many parts of the world, it would never be possible for his disciples to imitate this part of his example?

In the sacrament of the Lord's supper, the sufferings and death of Christ, as an atonement satisfactory to the divine law for penitent sinners, form the high and wonderful object of the soul's contemplation. What then, more substantial than the emptiness of delusive fancy, can be the suggestion that the contents of the cup must resemble the reality of blood? The notion seems to be nothing but imagination. It cannot therefore, deserve a moment's toleration. It appears to be very nearly akin to the impious, and, in many instances, ridiculous of "the man of sin," under the ridiculous pretence of transubstantiation. Small, indeed, must be the distance, if any, between such a delusion and popery in disguise.

Christ said nothing in relation to the color of the drink used in establishing the ordinance. On this, therefore, he has left no information. Concerning taste, his friends are equally ignorant. They are points, of course, which, as they are utterly important,—Ability to answer every question they might suggest could make no person wiser or better.

Even the name of the drink which Christ used is not given. "The fruit of the vine" he mentioned once. From this the inference seems quite plausible, that the liquid was the juice of grapes. That it had passed through so much as one stage of fermentation, and was consequently alcoholic, you have no proof. You have not even a probability, from which to derive a reasonable conjecture. With his solemn and uniform testimony against intemperance, it seems not fairly supposeable that, in the memorial, the observance of which he made the duty of his people in every age and climate, he would employ intoxicating drink.

This sacrament was not instituted, it is true, in the vintage season of the year. Still, the time which had elapsed, between the then late runnings from the wine press, was chiefly the autumn and winter. From the beginning of autumn till March, inclusive, the juice of grapes might, doubtless, be preserved without fermentation. It would of course be, as was most desirable, perfectly destitute of alcohol. The strongest possible presumption is, therefore, warranted, that unfermented and spiritless liquor was used, in the institution of this Christian memorial.

The correct inference is plain. For the world, generally, *water must of necessity, be the only adequate liquid for sacramental use.* No other drink, perfectly unalcoholic, seems to be, every where, attainable.

8. Christ sent his disciples to make provision for celebrating the passover.

It was, you recollect, in connection with the passover, and in a transition from the Mosaic to the Christian dispensation, that the great Redeemer established this memorial of himself. What provision would the disciples make? No specific directions on this point were given. They were Jews. They were strongly attached to the religious customs of their distinguished nation. From the passover, their laws and their customs must cautiously, and on severe penalties, excluded every thing fermented. This exclusion was likewise vigorously extended as well to the houses of the people, as to provisions on the paschal table. Who then, can soberly believe, that the disciples would provide any fermented article, whether solid or liquid? The conclusion that they would be guilty of such impiety, is certainly most unnatural and most improbable.

9. "Until that day when I drink it new with you in my Father's kingdom." Here is additional testimony. The word new is thought to afford information, that the sacramental cup should contain nothing fermented. Allow, if you please, that the allusion in the passage is altogether and highly metaphorical. Grant that it anticipates the fulness of joy which Christ and his disciples will realize together in heaven. But why, in this figurative illustration of heavenly blessedness, does he call it new? No difficulty is seen in obtaining the true answer. New—that is unfermented—fresh—genuine—delightful—delicious and pleasant. By every person, excepting such as sought excitement by intoxication, this new and rich, and inoffensive wine would be preferred. The entire freedom of the new wine from alcohol, is evidently the reason, which moved him to qualify the metaphor by this significant term. Clearly, therefore, he here, as seems evident, teaches his church, that the drink he used was unfermented, and that it was free of exciting spirit.

The practical inference is, that such wine only is to be used, whenever "the fruit of the vine" is sacramentally received. Where this rich and safe wine cannot be procured, let its substitute be thoroughly free from the intoxicating power.

Of the same character, no doubt was the wine which by miracle, he created at the marriage in Cana. That its goodness was pre-eminently remarkable. The commendation bestowed upon it, was just. But you cannot perceive so much as the feeblest probability, that the high eulogy was expressed by a guest, whose riotous appetite could be gratified with nothing but fermented and spirituous drink.

Such views of the divine example and testimony seem to show, with the evidence of demonstration, that every where the element which God has made the basis of the sacrament, and which he employs, and therefore, and desirable substitute for wine and other vegetable liquors—whether fermented or not—and especially if made alcoholic and intoxicating by fermentation, or by artificial means.

"New wine must be put into new bottles." Why? Because the wine called new was unfermented, when put into the new bottles. In time, however, it would ferment. This natural operation, which must produce, inevitably, a change in the character of the liquid, and creating its portion of alcohol, would produce strong internal pressure. Such pressure could be effectually resisted and overcome by nothing short of the strength of new wine skins. Old wine skins, or old bottles would become comparatively weak. They would be unable to resist effectually the pressure within which the fermentation of new wine would sooner or later produce. Vegetable liquor, thoroughly fermented, creates so powerful a force as to overcome the strength of a bottle worn by long service, and made tender by age. Old wine—that is, fermented and alcoholic wine—may, therefore, be safely deposited in old bottles.

Thus manifest it is, that Christ, when he spoke of new wine, referred to that only, which is unfermented, and therefore spiritless. This metaphorical allusion seems plainly to teach, that the liquid, which he, in the kingdom of God and with his people, in establishing this sacrament, continued nothing capable of producing intoxication.

"These men are full of new wine." Here is contrast. Please to afford it a careful, though brief consideration. The cause said by the mockers of those miraculous gifts, which on the day of Pentecost, the multitudes witnessed with amazement. It was recorded, under direction of the Holy Spirit, by Luke the inspired historian, and by the historian, was the same person with Luke the evangelist. In both instances of writing, he was preserved from error, and guided to the communication of truth only, by the same eternal and unerring wisdom. Now, it is manifest, that the very phrase employed by Luke the inspired historian, and translated new wine, is widely different, both in form and signification, from the phrase used by the same Luke the evangelist, and by the same infallible Spirit, through both are translated by the same term in English.

The original words of the evangelists are literally and correctly rendered, new wine. The Greek of the inspired historian, is employed to signify filled with a drink made sweet and pleasant by medication, for purposes of intoxication and riotous excitement. Neither from this declaration of mockers as recorded in the original and inspired history, therefore, nor from a true translation, can you derive a just or rational conclusion that the new wine, so repeatedly mentioned by the several evangelists, was in the smallest degree alcoholic.

[To be continued.]

SPECTATOR.

Boston, Wednesday, September 2, 1835.

DAILY BIBLE LESSON.

LESSON XLIII. The Comforter Promised.

John xiv. 12 to end.

Monday. Repeat v. 12. *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*

What is meant by 'works?' Who should do them?—To whom was he speaking? Did the apostles afterwards work great miracles? Who interceded for them, and enabled them to work miracles? How were they greater than Christ wrought? See Doddridge.

Read Acts ii. 1 to 12, and 37 to end; and iii. 1 to 11.

Read v. 13 and 14. Who shall ask? In whose name? Who will do it? For what reason?

This promise referred more particularly to the apostles. 'Whatever divine aid you shall ask, for my sake, and to advance my cause,—under the influence of the divine Spirit, and subservient to the great end of your life and ministry, that will I, who have all power both in heaven and on earth, bestow upon you to enable you to fulfil the great end of your ministry? This our Savior said, to console them and reconcile them in view of his departure.

Pray that missionaries who are about to leave home, and the females where God more particularly dwells, may look to the Comforter for aid and consolation.

Tuesday. Read v. 15. How can we manifest our love for Christ? What will Christ give it; we do this? See next verse.

Repeat v. 16. *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;* v. 17. *Even the Spirit of truth.*

Through whom do our blessings from heaven come? What is meant by 'Comforter?' Why called 'another?' How long was he to abide with Christians? What else is the Comforter called?

Read John xvi. 5 to end.

Pray that we may secure the aid of the Holy Spirit, by keeping Christ's commandments.

Wednesday. Repeat part v. 17. *Whom the world cannot receive, because it seeth him not, neither knoweth him.*

Who are the 'world?' What can they not receive? Why? Can they *see* what the Spirit does? Have they then faith in him? or do they know anything about him?

Read John iii. 1 to 12.

Where do the world go for comfort? When this world fails them, have they anything to console them? What must they do to obtain the aid of the Comforter?

Read remainder v. 17. Questions.

Read v. 18. Whom would he not leave? How not leave? What is meant by 'comfortless?' How would he visit them?

Repeat v. 19. *Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also.*

Who would not see Christ?—What would they think was become of him?—How would the disciples see him? What sort of life? Is this a comfort to Christians?

Pray that sinners may believe in Christ, that they may receive the Spirit and understand the gospel.

Thursday. Repeat v. 20. *At that day ye shall know that I am in my Father, and ye in me, and I in you.*

At what day? See v. 19. Further questions.

How were they to know that Christ was intimately united with the Father? and they with Christ? see next verse.

Read v. 21. Questions in full.

Read John xv.

Pray that Christians may be one with Christ and the Father.

Friday. Read v. 22. Questions.

Repeat v. 23. *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

How can we manifest our love for Christ? If we love him, who will love us? Who is 'we?' What does 'make our abode' mean?

Remark on the infinite condescension of God, in visiting and abiding with the penitent sinner. In ancient times, the highest honor a subject could have bestowed upon him, was to have his prince notice him, and condescend to visit his abode and eat with him.

Read Rev. iii. 19 to 22. Question on v. 20.

Sinners are represented in the Bible as gone astray from God, and from whom God is withdrawn: Christians are represented as those who return to God, and to whom God manifests himself as reconciled: See parable of the prodigal son. See Barnes.

Read v. 24. Who does not love Christ? See previous lessons on ch. v. and vii. for an explanation of the latter part of the verse.

Pray that Christians may always have an abiding sense of the presence of God with them.

Saturday. Read v. 25. What things? Christ had personally taught his disciples the truth while with them, much of which they did not understand; but when He was gone, the Holy Spirit would bring these things to remembrance, and guide them into all truth.

Repeat v. 26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

What is the Comforter? Who would send? For whose sake? What should he do? All what things?

Did Christ write a history of his own life? Did he establish a church? Who did do it? How were they enabled to get at the facts? and by whose authority did they organize the church? What is meant by 'inspiration?' See Dissertation at the end of Doddridge's Expositor.

Read v. 27. What is here meant by 'peace?' See the benedictions at the end of several of the Epistles.

Have men of the world any genuine peace? How do the world attempt to obtain peace; or what they call peace rightly? Is it consistent with these maxims of Christ for Christians to engage in war; or to attempt to obtain or preserve their rights by physical violence? On what or whom should they trust?

Read v. 28. Questions.

If Christ should depart, the Father would send the Spirit, which should prove a greater blessing than the presence of Christ with them, could he, Christ as the Messiah and Mediator, could not bestow so great blessings on them, as the Father could by sending his Spirit; in this respect Christ was *inferior* to the Father.

Read v. 29, 30. Who is meant by the 'prince of this world?'

Who acted as his servant in this thing,—and did the business for him? Could he tempt Christ?

This, it must be remembered, was the evening of his betrayal, and the night before his crucifixion.

Read v. 31. Questions.

What was he about to pass through to show that he loved the Father? by what was it his Father's will that he should suffer on the cross?

This was at the close of the last supper: See Evening.

Pray that we may seek the aid of the Spirit to guide us to a saving knowledge of the truth.

Evening. The last Supper.

Mat. xxvi. 26	and	Mk. xiv. 22	and	Lk. xxii.	19
" 27, 28	and	" 23, 24	and	"	20
" 29	and	" 25	and	"	18
" 30	and	" 26	and	"	39

Pray that Christians, when they commune at the Lord's table, may by faith, perceive the design of Christ's death.

QUESTION. What passages of Scripture show the conditions on which the saving influences of the Holy Spirit are bestowed on Sinners.

Sabbath School Convention in Hopkinton.

(Concluded.)

Wednesday morning. After the report of the committee on the catechism was discussed and disposed of,

Mr. Marshall of Framingham, read a dissertation on the subject of Sabbath school libraries. After some little discussion, the subject was referred to the Sabbath school superintendents; who met at noon, and gave the methods pursued in their several schools.

As a general fact, the books are given out by the librarian to the teachers, who take the charge of them. In some few instances, the books are classified. Exchanges are usually made once in two weeks. In Framingham, each scholar has a printed catalogue, and when a book is wanted, the numbers of several books desired are sent to the librarian, who returns such a one as he is able to. In Holliston, there are two libraries; one for adults and mutual classes; for the support of which, each one annually contributes 25 cents.

Mr. Lee made an address on *the specific duties of a S. S. superintendent.* He should always be punctual. His first business in the school is to call to order. A bell is sometimes used for this purpose. The prayer should not be commenced, until order is secured. Order should also be maintained during the exercises. The school should be opened by prayer. The next duty is to see that the classes are supplied with teachers.

He should know the state of the school. He should visit the classes, and become acquainted with the methods of recitation, and know whether the teachers converse with their pupils or not. He should be familiar, and be able to enter into conversation with the teachers or scholars without reserve. He should be impartial, and not let those who are the most advanced, or the most interesting, receive an undue share of his attention.

He should know the state of the library:—what books are in it, and how they are given out. He should read the books, and become familiar with their contents.

He should take a deep interest in the S. S. concert. He ought not, perhaps, to take the lead, but should have a large share in the exercises.

He should study the lesson critically and prayerfully. He should also anticipate the lessons, so as to know how they are to be divided and given out.

Finally, he should be a man of prayer; and feel the responsibility of training up children for God.

Mr. Porter spoke of the difficulty of obtaining teachers at the moment, for vacant classes. Each teacher, when absent, should supply his own class, unless, which is better, a teachers' class be kept up in the school, from which teachers may at any time be selected. Mr. P. stated how the superintendent should see to the library,—classify the books, and see that they are properly given out. He also alluded to the part the superintendent should have in the monthly concert. He should make it a business, every day, to treasure up or note something which he may turn to account at the concert, or in the school.

Several superintendents stated what they had classes of supernumerary teachers, who had studied the lesson, and were prepared to take charge of a class when called upon.

Mr. Bullard gave many facts and anecdotes, illustrative of the duties of the superintendent. He should become acquainted with all the members of the school, know their history, &c., and note any incident which may be afterwards serviceable. In short, the superintendent should be the heart of the school.

Mr. Porter spoke of the importance of records for the individual scholars, and for the school, as an inducement to faithfulness, and a means of learning the progress of the school, and history of the scholars.

Rev. Mr. Fay gave an account of the quarterly meetings in his schools, in which the reports of each teacher and of the superintendent are made; and in this way, the facts alluded to by Mr. Bullard and Mr. Porter are brought out and recorded.

Each teacher makes out his report on the Sabbath previous; and makes any suggestion, or asks any question he pleases. These meetings are becoming more and more interesting.

Rev. Mr. Hyde of Wayland, read a dissertation on the subject of a *teacher's class*, to be conducted by the pastor, or some other qualified teacher.—Several superintendents stated that they had such classes, from which teachers were from time to time selected. The importance of having present in the school, persons who were acquainted with the lessons, and qualified to teach, was set forth; and likewise the evils of a resort to those not accustomed to teach, and not acquainted with the lessons, to supply vacant classes. The subject of keeping scholars in the Sunday school, after they have arrived at years of maturity, was also spoken of.

Afternoon.—At two o'clock, some 300 S. S. scholars were assembled to listen to an address by Mr. Bullard the Sabbath school agent.

Mr. Bullard said that when he addressed children, he always liked to have them by themselves; he then could be so much more familiar. He would suppose, however, that there were none but the children in the body of the house before him, and talk to them.

We expect more of S. S. children, he said, than of other children. Their advantages are greater, and they are better taught what they ought to do. Their example is of much importance. If the children who go to S. S. do things which are wrong, others who do not go, think they may do so too. Other children are looking up to them, and watching them; and thus they ought to be very careful in their conduct and conversation.

Mr. B. then pointed out various ways in which children may do good. They can bring other children into the school. They can do much by persuasion. He narrated many facts, to show how children had been instrumental in the spiritual welfare of their parents, neighbors, &c.

Mr. B. concluded with an affecting appeal to the children on giving their hearts to Christ.—This is the great preparation for doing good.

Rev. Mr. Kidder of Saxonville, read a dissertation on *the early cultivation of a spirit of active systematical benevolence.*

Rev. Mr. Hall of Hopkinton read a long dissertation on the question,—*How can S. S. scholars be induced to read the Bible* more regularly and more understandingly.

Rev. Mr. Demon of Holliston, read a dissertation on *the duties of the church to baptised children.* Mr. D. regarded such children as members of the church, and as such, properly subject to the watch and care of the church. He maintained that all who partake of any of the sacraments, are properly members of the church, and under their control. If a baptised child when he has arrived at years of discretion, is guilty of any thing inconsistent with church-membership, he should be subject to church discipline, and if he does not repent and reform, be excommunicated. Other remarks, of an interesting and practical character, showing the obligations of Christian parents, and the church, were made by Mr. D.

Rev. Mr. Follett of Southborough delivered a dissertation partly written, on—*what ought the church to do to render the Sabbath school more efficient and useful?* There was not time for Mr. F. to go as fully into this subject, as its importance demanded. We hope soon to hear from the author, and present his views to the public on this interesting theme.

For the New England Spectator.

TEMPERANCE PRIZE ESSAYS.

By Drs. Mussey and Lyndsley.

Mr. Porter,—Allow me to invite the attention of your readers to the interesting little volume lately issued from the press of D. Green, Washington city, and comprising the essays of Drs. Mussey of New Hampshire, and Lindsly of Washington, on the MEDICAL USE OF ALCOHOLIC LIQUORS. These productions were elicited in consequence of a proposition in the papers, soon after the visitation of our chief cities by the cholera in 1832, for a prize essay on the following questions, viz:—

1. What is the history of the origin of ardent spirit, and of its introduction into medical practice?
2. What are its effects upon the animal economy?
3. Is there any condition of the system, in health or disease, in which its use is indispensable, and for which there is not an adequate substitute?

The persons by whom this measure was suggested, had witnessed the disastrous effects of alcoholic prescriptions for the cholera, both as preventives and as remedies. Physicians in Philadelphia and elsewhere, had declared their conviction that alcoholic postrums, and alcoholic treatment of the cholera, had been more destructive of the lives of patients, than the original disease. The reports of temperance societies, and the correspondents of temperance papers, from every part of the country, attested the demoralizing results of this general resort to brandy or other alcoholic medicines and specifics, during the panic occasioned by the cholera: an evil which was not found to disappear with the occasion that gave rise to it, insomuch that the temperance reformation was found to have received a severe check, and in some places, appeared to have receded as rapidly as it had previously advanced. The executive committee of the Pennsylvania State Temperance Society, were among the patrons of the proposed investigation; and the premium for the approved manuscript was fixed at two hundred dollars.

The following individuals were, on consultation, appointed to examine the essays that should be presented, and award the premium at their discretion; viz:—John C. Warren, professor of anatomy and surgery, Harvard university, Boston; Thomas Sewall, professor of anatomy and physiology, Columbian college, Washington, D. C.; Robert Vaux, president of the Pennsylvania State Temperance Society, Philadelphia; Parker Cleveland, professor of chemistry and materia medica, Bowdoin college, Maine; Vanbrugh Livingston, Westchester county, N Y; Benjamin Silliman, professor of chemistry, Yale college, New Haven, Ct; Francis Wayland, president of Brown university, Providence, R I; Wm. Goodell, editor of the "Genius of Temperance," New York city; and Rev. W. W. Niles, secretary of the board.

These gentlemen accepted the appointment, examined the several manuscripts that were offered, and decided that *two* of the essays were worthy of approval, having fulfilled the design for which the prize was offered. Of the examination of the sealed letters accompanying the successful essays, it was found that the authors were R. D. Mussey, professor of anatomy and surgery, Dartmouth college, N. H., and Harvey Lindsly, city of Washington.

These are the essays now presented to the public, in one small, cheap volume; and aside from the circumstances which elicited them, and the auspices under which they are presented to the public, their intrinsic merit should be sufficient to procure them a standing among the most valuable productions on the class of subjects on which they treat. No works, perhaps, connected with the temperance reformation, with the exception to be presented as a text-book of reference for posterity, have been issued, or are presented in a form so attractive and pleasing, that no person of literary leisure, or taste for scientific and historical investigation, can fail to peruse them with avidity. The physiologist and the practical physician will equally be interested in them. As a family directory, this little book presents high claims, and no one who feels an interest in the temperance cause, or would actively promote its progress, should fail to possess himself thoroughly of the information it contains. Invalids, and females of nervous temperaments, will gain much from consulting some portions of it; and all classes of society may learn how to secure themselves from the enemy, and dangerous because seldom thought of, and but little suspected.

The essay of Dr. Mussey is compact, logical, concise, and conclusive. That of Dr. Lindsly, full, rich, interspersed with rare facts, enlivened with sprightly remark, and embellished with elegant, yet not impertinent, digression. Though written without concert, they are admirably adapted to accompany each other. They both agree in the sentiment that it is desirable and practicable to *dispense wholly with the medical uses of ardent spirits, and even of fermented wines.* They both adduce facts and reasonings sufficient to carry the intelligent and candid reader along with them. They both concur largely into suggestions of substitutes for the medicines they would displace.

If invalids and physicians can still continue to receive and administer alcoholic nostrums, it will not be because the writers have not produced sufficient facts to instruct, and arguments to convince, and eloquence to persuade. Unless quackery be preferred to science, and excitement valued more highly than health, the use of all medicines which contain alcohol, will unquestionably be laid aside. Then, and not until then, will the temperance reformation obtain a firm foothold among us; then, and not until then, will the diseases sent upon mankind, as the natural punishments of intemperance, be made the occasions of betraying men into a repetition of the sin. W. G.

Good news for the Slave.—On Monday evening, we had at Ritchie hall, the fullest and most solemn and impressive concert of prayer for the slaves that has ever been witnessed in this city. The hall was filled at an early hour. Never did we witness, in any prayer meeting, a more striking evidence of a feeling of dependence on divine aid for success in any cause. God unst turn the hearts of the slaveholders, to do their duty to their slaves.

It was stated at the meeting, that 700 people were present at the monthly concert for slaves, in Lowell, on Sunday night last.

The Boston Anti-Slavery Conference of church members are expecting to commence their deliberations next week.

Lecture on Temperance. Rev. Th. P. Hunt late of North Carolina, has recently been lecturing in Hartford, and at the last dates, was lecturing in Springfield, to full houses, and with great success. He advocates the principle of total abstinence from all that intoxicates.

Religious Intelligence.

From the Southern Religious Telegraph.

Letter from Rev. James Wilson, Missionary of the W. F. M. S. to Northern India.

Ship Georgis, Bay of Bengal, Feb. 10th, 1835.

Now that my dear native shores have receded to the distance of nearly 15,000 miles, I look back mentally over that dear land—that "well watered garden of the Lord."

I have felt more interest in the conversion of the heathen, since I have been on board this vessel, than ever I did before. I feel more than ever, my deficiency in point of qualifications for the work. Yet I think I feel more willingness to give whatever influence I possess to this one cause; and more deeply do I feel the importance of having affectionate remembrance in the prayers of Christian friends whom I have left. A hundred times have I felt encouraged by the fact which you mentioned, that several little societies of *Virginia females were accustomed to meet and pray for us.* O I hope they will not forget that we still draw encouragement from the belief that we have their prayers.

Efforts for sailors. We have done but little for the sailors. My heart bleeds for them. We have but nine sailors on board. These are permitted to attend our preaching on deck on the Sabbath, but we are not permitted to go among them to talk with them personally. The captain laid this injunction on us at the commencement of our voyage. The only means of improvement these poor fellows have, is this—attendance on our poor preaching, and some tracts books, or the sailors' magazines, which we send them by the second mate; and sometimes we steal a few words with one of them, as we have opportunity.

I feel more deeply interested than ever for sailors. But I think the way they will have to be reached successfully, is this—some have to endure hardships as good soldiers of Jesus Christ, must consent to become sailors for the sake of being instrumental in the hands of their business to recommend religion by their example. Such men must be willing to endure reproach; but if prudent and consistent, they can get along pretty comfortably. In this way a man may be successfully reached by any one that cannot be successfully reached by any other means. This may seem a visionary scheme; but I feel convinced that it is practicable, and that it ought to be adopted. The man who is accustomed to rugged labor, who will go disposed to obey officers from principle, will live as comfortably as at home, and can certainly do much good. But I leave this now, and drop this lengthy subject for a time.

Calcutta, March 4th.—And now we have arrived in this far-famed city—this city of palaces—this city of vice, idolatry, and human sacrifice! What are my feelings? you naturally ask. Just what they would be if you that I go on the house-top to walk when the sun is down, and the first eye can reach in every direction, is one mingled dusky view of steeples, minarets, domes, and splendid palaces, contrasted with mud-walled thatched hovels, varying from the meanest American oven, to the house of mud and sticks which a beaver would construct. Crows and kites and vultures, and various feathered creatures, are seen by thousand,—swarming and hovering thick as ever you have seen flocks of prey swarming round a carcase;—and a population which you would weep to behold, but never can describe! Ill-fated beings! with what grade shall I class them? They seem more allied to monkey than to man, both in form and habits. Naked, women, cows, goats, dogs, every living animal, seem as though they had a stinted subsistence, or rather existence. But man is incalculably worst off. Naked and half starved, though forced on a scanty allowance, are yet in their proper place, the place Providence allotted for them. They have food and a covering. They have a coat of their skin. But man, who has to do the drudgery of the beast, and has but little food and lodging, has to do it under disadvantages as to form and muscle; and then he is the only animal that has no clothing, except a rag around his middle. Alas! he has to add to this injury with an immortal spirit, almost conscious that he ought to be superior to the brute. In all the business, the pleasure, and enjoyment of the mud-built hovel, you see the man and beast mingle with an astonishing equality. One general fact you would notice. You never see an ox, or ass attempt to yoke up a man and direct his labor, but uniformly you see men claim this prerogative above the brute. And the brute seems to yield it. The absence of man, when he has this appearance—the scanty food—the moral debasement, and degradation of the whole aspect of this population, is such as you can scarcely understand till you come and look upon it. Description never has reached it—never will come near the facts.

And who is to respond to the Macedonian cry which rises from all these wide shores? I turn eastward—there rists the grave of sweet sister Lowrie;—southward—there rest the remains of brother Hoag;—and as I turn from these,—westward—the fresh grave of Mrs. Ramsey—and her bereaved husband gone;—southeast, I almost see the bleaching bones of brethren Lynaud and Munsee, Summada, where they came to deliver heaven's message of mercy, and their dead bodies and dead bodies to glut the merciless cannibal. Far in the northwest, we almost hear the voice of brother Lowrie, toiling alone, and likely soon to have to build in other graves, and leave the field. The missionaries in this city, some of them, are constantly going from their post for want of health. By whom shall Jacob now arise? By whom shall the mental and moral darkness that now broods over this land be dispelled? Shall I be disgusted in this despondency? No; I never felt less like desponding in this case than at this time. But, my brother, it makes a still deeper appeal to you to enter on the work while it is called to-day.

We have to stop at Madras for three and a half months, before we can possibly set out on our journey up the country. Then it will take us about four months to reach Loodiana. And the expense in travelling will be heavy. I had a dear brother Lowrie a few days ago. He was then setting out on a visit to Runjeet Seighh, whose court is at Lahore. Runjeet had desired him to go there and establish an English school. We have not had time to hear the result, but hope it may be the means of introducing Christian education into that court. Brother Lowrie's sentiments respecting Loodiana and surrounding region, are not so full of encouragement as they were. There is much caution and wisdom on the part of those who attempt to bring in Christianity there, not to wake up the suspicions, or fears, or wrath, of "the powers that be." I have time or time to say much about Calcutta life, or the habits of the Calcutta missionaries. I may have occasion to notice this at some other time. I have visited a few of the schools, and find them much more interesting than I anticipated. I can only have room to say that the man who superintends an English school of 200 or 300 boys, in India, fills quite as important a place in the moral and religious influence of the country, as the president of one of our colleges in the United States, does in the religion and morals of our own country. I shall have occasion hereafter to say more of the importance of schools.

Now, dear brother in Virginia, Pennsylvania, Tennessee, or wherever else you labor, or wherever you correspond, do not forget these poor Indians from the ages and happiness of the gospel. By the tender mercies of our compassionate Savior, I beseech you forget not us the Christians, and non-professors too, what privileges they have—what duties they owe—what the Savior expects of them. Adieu, till we meet in heaven. May you be a bright star then. That that turn many to righteousness shall shine as stars in the kingdom of God.

South Africa.—Communications have recently been received from Mr. Champion, connected with that division of the south African mission which is devoted to the maritime portion of the Zoolahs. He and his associates were still detained at Cape Town, the Caffre war still rendering it unsafe to proceed to their field of labor. Hintza, however, the chief of Caffreland, had been taken prisoner, and had entered into a treaty with the English; and on the day previous to the date of Mr. Champion's letter (May 29th), intimation was received that Hintza was also while attempting to effect his escape. This, it was hoped, would lead to peace. His son was proclaimed chief, and had entered into the same treaty made with his father, and a portion of the Caffre county was to be added to the colony.—*Mis. Herald.*

Mr. Homan Hallock, printer, formerly a member of the American Mission at Malta, now in Smyrna, arrived this week in the Pedang. He brings important news. Mr. Hallock's object is, to procure a fount of Armenian type, where it can be procured in Europe, which suits the taste of the Armenians, except at the monastery at Venice. A high price has been offered for it, but they will not part with it. Protestant missionaries are at any price. One reason probably is, that they now have a monopoly of the book trade among the Armenians, and are afraid they should lose it if they should sell any of their type. It was, therefore, necessary for Mr. Hallock to visit Smyrna and have punches and matrices made and type cast under his own inspection. The type hitherto used by the mission was procured at Serampore. Books printed with it look, to the Armenians much as English printing 200 years old does to us. The Boston artists, we have no doubt, will be able to suit them.—*Recorder.*

Mission at Jerusalem.

We are indebted to a friend in this city for permission to publish the following extract of a letter received from one of the missionaries of the American Board at Jerusalem. Another mission of the kind, it will be seen, has fallen—Dr. Dodge, the only esteemed physician attached to the mission.

N. Y. Obs.

Jerusalem, January 8th.—You have heard of our removal to the "holy city." You will wish to know something of our feelings here. We have visited the principal of the "holy places"—those called the Mount of the Sepulchre," and at Bethlehem, Nazareth, Jericho, and the Jordan, but for myself I must say that the want of evidence respecting their identity, and the idolatrous veneration which is paid to them, attracts vastly from the interest I should otherwise feel, and even renders it often painful to visit them. The only spots we can positively pointed to with certainty are Kedron and the Mount of Olives are to me among the most interesting spots about Jerusalem. To the top of the former, a ride of an hour and a half from the city gate. I do not wonder that our Lord "oftentimes" resorted hither with his disciples. Here too, just at the foot of Mount Olivet, is the *garden of Gethsemane*. The identity of which is less doubtful perhaps than that of the other celebrated places.

P. S. February 9th.—The very trying scenes through which the last month has given us to pass during the first day of that month, must be my apology, dear brother, for this long delay in finishing my letter, and for the abrupt manner in which I now close it. God has come among us in a most awful manner, and to us, most mysterious manner. Dr. Dodge, our beloved and much esteemed brother, is no more. He died on the 28th of January. He was taken ill about the time I wrote the preceding pages, with a bilious fever, which, after a week of suffering—almost delirium—destroyed his intellect, and then his precious life. Oh, my dear brother, this is a tremendous blow to me, and to us all. But *it is the Lord*: let him do as seemeth him good, is our motto. He enables us to trust in Him, and to use the most gracious support and consolation. Who will come and take his place? Do you know of any young physicians, of the right character, to come in this country? If so, I would request him now—and encouragement too. G. B. W.

Contemplated Enlargement of the Sandwich Islands Mission.

The mission at the Sandwich Islands has requested the prudential committee to send out sixteen more missionaries, two missionary physicians, and twenty-one schoolmasters, that the gospel may be published in all the islands and the people be taught. The facts, sanctioned by the mission, on which this request is grounded, occupies one hundred pages of manuscript, and is decisive in proving the expediency of sending forth such an additional number of laborers. The school-masters are designed to take charge of schools at the several stations, with special reference to the education of native teachers—to relieve the ordained missionaries in some measure from the care of schools, and thus to enable them to visit the smaller districts, where ordained missionaries are not stationed. The additional physicians are much needed. The committee have resolved to send a large reinforcement, in accordance with the above request, should it please the Head of the church to furnish the suitable men for the enterprise. They will gladly send one company the ensuing autumn, should it be found practicable to make the necessary preparations by that time, and another in the autumn of the next year. The subject is commended to the prayerful consideration of the churches. It should be borne in mind, that without a large and early strengthen one mission, the others are not to be neglected. More missionaries are urgently needed for western Africa—for the Mahratta mission—for the Chinese mission—for the Indian mission, and for multitude of most of the missions under the care of the Board.

HOUSE OF BISHOPS.—At the Episcopal convention in session at Philadelphia, the following prelates were present:—Rt. Rev. Bishops White and Onderdonk of Pennsylvania, Moore of Virginia, Brownell of Connecticut, Onderdonk of New York, Stone of Maryland, Hobart of Indiana, Ravine of Ohio, Doane of New Jersey, Hopkins of Vermont, Otey of Tennessee, and Smith of Kentucky. The following Bishops are absent—Meade of Virginia, Bowen of North Carolina, Griswold of Connecticut, and Bedell of the upper Mississippi. The latter gentleman is absent in Europe, on account of health.

AGENT TO INDIA.—Rev. Mr. Malcom has received, and accepted the invitation of the Baptist Board of Foreign Missions, to go as their agent to India.

The general object of the Board's agent will be, to form a familiar acquaintance with the principal missionaries, and missionary stations already established; to explore new fields of labor; and especially, to ascertain the best means of access to China. It is expected that Mr. M. will sail in the course of a few weeks with the missionaries to whose embarkation we have already alluded.

ORDINATION.—On ordination of Mr. R. O. Dwight, missionary of the A. B. C. F. M. to the Danish possessions, place on Thursday, in the first church at Northampton.

Collegiate Record.

Commencement at Yale College.

New Haven was excessively crowded with company for the occasion of the commencement day, some hundreds were unable to find accommodation at the public houses, and went into the neighboring villages for lodging. The concourse of strangers seem to college on Monday and Tuesday, about seventy were admitted to the freshmen class, and about forty-seven to an advanced standing. The prospect seems to be, that the freshmen class will be quite large.

On Tuesday at twelve o clock an oration was delivered before the Phi Beta Kappa society, by the Rev. W. W. Andrews. The subject was the growing spirit of insubordination in our country, and was discussed with great eloquence and force.

At two o'clock commenced the exercises of the Theological department, at the college chapel, which occupied the whole afternoon and evening. The attendance was very large, and a deep interest was manifested by the audience. This is the first exhibition given by the Theological department, owing to the difficulty of finding any time at commencement for such exercises. On this occasion, they took the place of the customary prize-speaking. Much satisfaction was expressed by ministers and others present with the high and judicious piety in regard to the doctrinal soundness of the seminary, were happy in finding themselves dismissed. The dissertation on "the scriptural view of divine influences," was generally spoken of as particularly satisfactory.

The Concio ad Clerum was preached by the Rev. Dr. Perkins, from 1 Thes. v. 25, "*Brethren, pray for us.*" A man in the 87th year of his age, and in the 60th year of his pastoral work, believed to be the oldest pastor now performing the pastoral work, in the United States,—probably the oldest in christendom.

The following was the order of exercises at this anniversary:—

Afternoon. Sacred Music; Prayer; 1. How can Christians of this country, act most effectually for the conversion of the world. Dissertation, Charles Ford; 2. The manner of Paul as a preacher, Hezekiah W. Osborn, Candor, N. Y.; 3. The consistency of truth, Henry B. Eldred, Winfield, N. Y.; 4. Metaphysical theology, Gregory Tomlinson, Washington; 5. On sublimity in character, Thomas J. Bradstreet, Duxbury, Mass; 6. Christ as a teacher, Wm. W. Taylor, Philadelphia, Pa.; 7. Faith as a practical principle, Wm C. Foote, North Haven; 8. "Odium Theologicum," O B Butterfield, Montrose, Pa.; 9. The practical design of prophecy, J Franklin Ford, Alexandria, La.

Evening. Sacred Music; 10. The criminality of error, Thomas Duttou, Guilford; 11. On the knowledge of a future state which existed among the Hebrews before the captivity, Edward E Salisbury, Boston, Mass.; 12. The obligation of deists, A A Hardy, Boston, Mass; 13. An examination of the scriptural argument for Presbyterianism, Julius A Reed, East Windsor; 14. On the character of Balaam, Buckingham, Lebanon; 15. On the means of preventing the extension of catholicism in this country, Samuel Wilson, Cincinnati, Ohio; 16. The scriptural view of divine influences, as opposed to Pelagian and other views, Ephraim Lyman, Goshen; Sacred Music and Prayer.

The exercises of commencement day were listened to with the most fixed attention, by one of the most crowded audiences ever present on such an occasion. The exercises were generally considered as having fully sustained the character of the institution.

The following was the order of exercises at the commencement, on Wednesday:

Forenoon. 1. Sacred Music; 2. Prayer by the president; 3. Salutatory oration, in Latin, by John L Kingsley, Windham, Conn.; 4. Oration, "on the piety of moral sentiment," by Hugh W Shefley, Staunton, Va.; 5. Dissertation "on the alleged tendency to extremes in the present day," by Charles L Mills, Northtown, N. J.; 6. Oration, "on the influence of the voluntary principle in the support of religious institutions," by James W Howe, New York; 7.—Oration, "on the connexion between science and the missionary enterprise," by Amos S Chesebrough, Stonington, Con.; 8. Oration, "on the characteristics of poetry of Nehemiah Cleaveland, Portland; 9. Dissertation, "on party spirit," by Wm W Wilcox, Madison, Con.; 10. Dissertation, "on carrying the warmth of early feeling into the active employments of life," by Samuel A Johnson, Utica, N. Y.; 11. Oration, "on the prevailing tendency to exclude theoretical knowledge from the common concerns of life," by Samuel Hubbard, Hartford; 12. Dissertation, "on the spirit of improvement," by Edward W Smith, Stamford, Con.; 13. Oration, "on the influence of a diversity of opinion in religion," by Joseph Belcher, Wm W Fisher, Ramapo, N Y.; 14. Dialogue—" Salabiel," a fragment, by John Brocklesby, of Avon, Con.; Dramatic fragment, by Hezekiah Gridley, Hartford, 2d; 15. Oration, "on discouraging views respecting literature," with the valedictory address, by Charles A Gager, Bozrah, Con.; 6. Degrees conferred; 7.—Prayer by the president; 8. Sacred Music.

The degree of A B was conferred on the following young gentlemen :—

John S Abbott, Josiah Abbott, D L Adams, Ebenezer B Allen, Wm L Anderson, Jared A Ayres, Aaron C Beach, Edward S Blake, J C Briggs, Louis Bristol, John Brocklesby, Edward Buck, William H Bullock, Samuel Burnham, Henry Clark, Amos S Chesebrough, Henry Clark, A M Colton, Christopher C Cox, John Davis, Samuel R Davis, Howland Dawes, T Dimon, John V Dodge, Edmund Dwight, Charles L Ellsworth, Charles Ford, Charles A Gager, Samuel Galpin, S L Gardiner, Asahel B Hale, Charles L Hequembourg, Joshua Hoyt, Charles Hubbard, Wm H Hudson, Charles S Howe, Forter Ingram, Alexander S Johnson, Frank Johnston, Osbert B Loomis, William McLellan, G W McPhail, Charles J Mills, Elliot Mills, Edward Mills, Ogleran S Mitchell, George W Nichols, Horatio S Noyes, G W Olney, George A Oviatt, Ariel Parish, William H Platt, George F Pendeton, Alfred Ramsdell, Wm H Rockwell, F W Seymour, Hugh W Shefley, Charles S Shennan, Edward W Smith, Henry Smith J C Smith, Aaron Snow, Gustavus Spencer, Caleb Stetson, Charles Stuart, Wm Thompson, John L Taylor, Thomas A Thacher, Hugh Walsh, Edward Warner, William W Wilcox, Charles Wrgit, William Wright, 73; and the degree of A M was conferred on 21 Alumni.

The degree of M. D. was conferred on eleven Alumni of the Medical institution, and on none others at the recommencement of the Medical Society.

The degree of A. M. was conferred on 21 Alumni of the college.

The honorary degree of A.M. was conferred on the Rev. Benjamin H Hill, late pastor of the Baptist church at New Haven; Rev. Nathan Burton, and Hon. George W Lay, of Batavia, N Y.

No D. D.'s or LL. D.'s were confirmed.

Harvard University.

The annual commencement was held on Wednesday. The exercises took place in the meeting-house of the first parish, in the following order :—

Exercises of candidates for the degree of Bachelor of Arts.

1. Salutatory oration in Latin. Harrison G O Blake, Worcester. 2. Conference. " Miss Edgeworth, Hannah Moore, and Mrs Hemans. Francis Bowen, Boston. 3. Dissertation. "Female Writers." Charles H Parker, Boston. 3. Essay. "The moral tendencies of the present taste for fiction." John Carr, Upperville, Va. 4. Dialogue "Jefferson and Burr." Benjamin F Hallett, Boston. 5. Conference. Eben S Brooks, Stow; Ferdinand E White, Boston. 5. Conference. "The letters of Lady Mary Wortley Montague, Horace Walpole, and Madame de Sevigne." L Goodridge, Danvers; John H Welch, Boston; Francis B Wells, Cambridge. 6. Poem. " A vision of ambition." Benjamin F Hallett, Boston. 7. Oration. "The political views which literary men take of their own first entrance upon it." George J Abbott, Windham, N H; John Nathaniel Keese, H. B. Boston. 8. Dissertation. " Universal suffrage." John F H Mussey Portland, Me. 9. Conference. " Personality and powerful friends as promoting advancement in life." James Richardson Needham, Benjamin H West, Nantucket. 10. Colloquy. "The difference of manners in Rome and in modern civilized states." Benjamin D Appleton, Boston; Edward A Brewer, Roxbury. 11. Dissertation "The power of the law in free states." Elijah D Williams, Deerfield. 12. Literary discussion. "The favorable and unfavorable consequences of great literature in the old and new world." George Cabot, Boston; Henry Lyon, Needham. 13. Dissertation "The character of Cardinal Wolsey." Samuel White, Braintree. 14. Philosophical discussion. "The comparative power of moral and physical causes in forming the American character." Samuel Hunt, Boston. 15. Dissertation. "Wit and humor." Newton, Fitchburg 15. Dissertation. "Distinctions of rank in the United States." William H Shackford, Portsmouth, N H; Edward Appleton, Boston; Edward Kent, Weston. 16. Oration. "The influence of personal dependence incident to a minute division of labor in the arts and science, be dangerous to our free institutions." William J Hubbard, Charlestown. 17. Oration. "Wm Pitt." John W Palfrey, Salem. 17. English oration. "The Christian philosophy—its political application." Ebenezer R Hoar, Concord. 18. Dissertation. "Distinctions of rank in the United States." William H Shackford, Portsmouth, N H; Edward Appleton, Boston; Edward Kent, Weston. 19. Oration. "The influences which tend to perpetuate, be stronger than those which tend to dissolve, the union of the United States. Edward Appleton, Boston; Charles Wentworth Waterston, Boston. 20. Oration. "Mental refinement." George Bemis, Watertown. 20. Deliberative dissertation. "Are short terms of political office desirable in the United States." Francis C Gamble, Hamilton, N Y; Francis A Fabeus, Salem. 21. English oration. " Popularity." Charles C Shackford, Portsmouth, N H.

Exercises of candidates for the degree of Master of Arts.

1. English oration. "Decision of character demanded in our day and country." Mr Charles F Brooks, Salem. 2 Valedictory oration in Latin. Mr George Lunt, Newburyport, Boston.

The following graduates received the degree of Bachelor of Arts:—George J Abbott, Edward Appleton, Benjamin D Appleton. Edward Appleton, Joseph S Beal, Charles V Bemis, Harrison G O Blake, Ward N Boylston, Thomas M Brewer, John A Briggs, Eben S Brooks, William J Buckminster, George Cabot, Jared Carr, Francis Cummins, George A Cushing, Hiram B Dennis, Theodore H Dorr, John H Eliot, Frederick A Eustis, Francis A Fabens, Charles Ford, James L Goodridge, Ebenezer R Hoar, Daniel Jones, Frederic Jones, John A King, Edward Lander, Amos S Lawrence, Alpheus C Leland, Henry Lyon, John S Lyman, Charles Lyman, Samuel Lyman, Martin Newton, Charles W Palfrey, John C Palfrey, Charles H Parker, Thomas A Rich, Benjamin Rich, James Ritchie, William H Rickeson, Thomas F Robbins, William H Shackford, Allen C Spooner, Bethlodge, William H Stowell, Story, Israel A Thorndike, John H Welch, Francis B Wells, Benjamin F West, Samuel A White, Ferdinand E White, Samuel Willard, Elijah D Williams, Benjamin D Winslow—56.

Seventy-three candidates have already been examined for admission to the Freshman class.

The audience was not so full or so brilliant as usual, owing to the rain. Besides the degrees in course, the following were conferred: the honorary degree of LL. D. on the Hon. Judge Thompson, of the Supreme Court of the United States, Hon. John Pickering, and Hon. Edward Everett. The degree of D. D was conferred on the Rev. Jonathan M Wainright of this city, and Rev. James Walker of Charlestown.

Commencement at Amherst College on the 26th inst. Number of graduates 38. Rev. Jonathan Condit, of Longmeadow was elected Professor of Rhetoric and Oratory in the place of Prof. Hovey, resigned. The Oration before the Literary Societies was pronounced by the Hon. Edward Everett. Subject —The influence of popular education on National Literature. Degree of A. M. conferred on 30 graduates. Upwards of twenty young men were admitted to the Freshman class.

At the late commencement in Middlebury college, the degree of D. D. was conferred on Rev. Ebenezer Burgess of Dedham

GENERAL INTELLIGENCE.

Foreign.

SUPPRESSION OF THE ORDER OF JESUITS.—The following decree for the suppression of the Jesuits, giving them an unanimity of 25 cents a day for the period of their existence, and 15 cents for the brethren, appeared in the Madrid Gazette of July 9th.

ROYAL ORDER.

"It being necessary for the prosperity and welfare of the state, that the prognatic sanction of the 2d of April, 1767, which enacts the law 3, chap. 26, book 1, of the Novisima Recopilacion, should be executed in full force and vigor; and as thereby my august great grandfather, Don Carlos III, was pleased to suppress, throughout all the dominions of these kingdoms under the denomination of the Society of Jesus, and taking possession of their temporalities, by and with the advice of the council and of ministers, I have decreed the same, for the strong reasons which I desire to communicate, as characteristic of our countrymen," by John C Smith, Stamford Con.; 4. Oration, "on the strong appeals to the fears of excitement, as characteristic of imaginative literature at the present day," by George W Nichols, Bedford, N Y; 5. Oration, "on Hungerpott, Con.; 5. Oration, "on discouraging views respecting poetry and literature," with the valedictory address, by Charles A Gager, Bozrah, Con.; 6. Degrees conferred; 7.—Prayer by the president; 8. Sacred Music.

The degree of A B was conferred on the following young gentlemen :—

John S Abbott, Josiah Abbott, D L Adams, Ebenezer B Allen, Wm L Anderson, Jared A Ayres, Aaron C Beach, Edward S Blake, J C Briggs, Louis Bristol, John Brocklesby, Edward Buck, William H Bullock, Samuel Burnham, Henry Clark, Amos S Chesebrough, Henry Clark, A M Colton, Christopher C Cox, John Davis, Samuel R Davis, Howland Dawes, T Dimon, John V Dodge, Edmund Dwight, Charles L Ellsworth, Charles Ford, Charles A Gager, Samuel Galpin, S L Gardiner, Asahel B Hale, Charles L Hequembourg, Joshua Hoyt, Charles Hubbard, Wm H Hudson, Charles S Howe, Forter Ingram, Alexander S Johnson, Frank Johnston, Osbert B Loomis, William McLellan, G W McPhail, Charles J Mills, Elliot Mills, Edward Mills, Ogleran S Mitchell, George W Nichols, Horatio S Noyes, G W Olney, George A Oviatt, Ariel Parish, William H Platt, George F Pendeton, Alfred Ramsdell, Wm H Rockwell, F W Seymour, Hugh W Shefley, Charles S Shennan, Edward W Smith, Henry Smith J C Smith, Aaron Snow, Gustavus Spencer, Caleb Stetson, Charles Stuart, Wm Thompson, John L Taylor, Thomas A Thacher, Hugh Walsh, Edward Warner, William W Wilcox, Charles Wrgit, William Wright, 73; and the degree of A M was conferred on 21 Alumni.

The degree of M. D. was conferred on eleven Alumni of the Medical institution, and on none others at the recommencement of the Medical Society.

The degree of A. M. was conferred on 21 Alumni of the college.

The honorary degree of A.M. was conferred on the Rev. Benjamin H Hill, late pastor of the Baptist church at New Haven; Rev. Nathan Burton, and Hon. George W Lay, of Batavia, N Y.

No D. D.'s or LL. D.'s were confirmed.

Harvard University.

The annual commencement was held on Wednesday. The exercises took place in the meeting-house of the first parish, in the following order :—

Exercises of candidates for the degree of Bachelor of Arts.

1. Salutatory oration in Latin. Harrison G O Blake, Worcester. 2. Conference. " Miss Edgeworth, Hannah Moore, and Mrs Hemans. Francis Bowen, Boston. 3. Dissertation. "Female Writers." Charles H Parker, Boston. 3. Essay. "The moral tendencies of the present taste for fiction." John Carr, Upperville, Va. 4. Dialogue "Jefferson and Burr." Benjamin F Hallett, Boston. 5. Conference. Eben S Brooks, Stow; Ferdinand E White, Boston. 5. Conference. "The letters of Lady Mary Wortley Montague, Horace Walpole, and Madame de Sevigne." L Goodridge, Danvers; John H Welch, Boston; Francis B Wells, Cambridge. 6. Poem. " A vision of ambition." Benjamin F Hallett, Boston. 7. Oration. "The political views which literary men take of their own first entrance upon it." George J Abbott, Windham, N H; John Nathaniel Keese, H. B. Boston. 8. Dissertation. " Universal suffrage." John F H Mussey Portland, Me. 9. Conference. " Personality and powerful friends as promoting advancement in life." James Richardson Needham, Benjamin H West, Nantucket. 10. Colloquy. "The difference of manners in Rome and in modern civilized states." Benjamin D Appleton, Boston; Edward A Brewer, Roxbury. 11. Dissertation "The power of the law in free states." Elijah D Williams, Deerfield. 12. Literary discussion. "The favorable and unfavorable consequences of great literature in the old and new world." George Cabot, Boston; Henry Lyon, Needham. 13. Dissertation "The character of Cardinal Wolsey." Samuel White, Braintree. 14. Philosophical discussion. "The comparative power of moral and physical causes in forming the American character." Samuel Hunt, Boston. 15. Dissertation. "Wit and humor." Newton, Fitchburg 15. Dissertation. "Distinctions of rank in the United States." William H Shackford, Portsmouth, N H; Edward Appleton, Boston; Edward Kent, Weston. 16. Oration. "The influence of personal dependence incident to a minute division of labor in the arts and science, be dangerous to our free institutions." William J Hubbard, Charlestown. 17. Oration. "Wm Pitt." John W Palfrey, Salem. 17. English oration. "The Christian philosophy—its political application." Ebenezer R Hoar, Concord. 18. Dissertation. "Distinctions of rank in the United States." William H Shackford, Portsmouth, N H; Edward Appleton, Boston; Edward Kent, Weston. 19. Oration. "The influences which tend to perpetuate, be stronger than those which tend to dissolve, the union of the United States. Edward Appleton, Boston; Charles Wentworth Waterston, Boston. 20. Oration. "Mental refinement." George Bemis, Watertown. 20. Deliberative dissertation. "Are short terms of political office desirable in the United States." Francis C Gamble, Hamilton, N Y; Francis A Fabeus, Salem. 21. English oration. " Popularity." Charles C Shackford, Portsmouth, N H.

Exercises of candidates for the degree of Master of Arts.

1. English oration. "Decision of character demanded in our day and country." Mr Charles F Brooks, Salem. 2 Valedictory oration in Latin. Mr George Lunt, Newburyport, Boston.

The following graduates received the degree of Bachelor of Arts:—George J Abbott, Edward Appleton, Benjamin D Appleton. Edward Appleton, Joseph S Beal, Charles V Bemis, Harrison G O Blake, Ward N Boylston, Thomas M Brewer, John A Briggs, Eben S Brooks, William J Buckminster, George Cabot, Jared Carr, Francis Cummins, George A Cushing, Hiram B Dennis, Theodore H Dorr, John H Eliot, Frederick A Eustis, Francis A Fabens, Charles Ford, James L Goodridge, Ebenezer R Hoar, Daniel Jones, Frederic Jones, John A King, Edward Lander, Amos S Lawrence, Alpheus C Leland, Henry Lyon, John S Lyman, Charles Lyman, Samuel Lyman, Martin Newton, Charles W Palfrey, John C Palfrey, Charles H Parker, Thomas A Rich, Benjamin Rich, James Ritchie, William H Rickeson, Thomas F Robbins, William H Shackford, Allen C Spooner, Bethlodge, William H Stowell, Story, Israel A Thorndike, John H Welch, Francis B Wells, Benjamin F West, Samuel A White, Ferdinand E White, Samuel Willard, Elijah D Williams, Benjamin D Winslow—56.

Seventy-three candidates have already been examined for admission to the Freshman class.

Evening. Sacred Music; 10. The criminality of error, Thomas Duttou, Guilford; 11. On the knowledge of a future state which existed among the Hebrews before the captivity, Edward E Salisbury, Boston, Mass.; 12. The obligation of deists, A A Hardy, Boston, Mass; 13. An examination of the scriptural argument for Presbyterianism, Julius A Reed, East Windsor; 14. On the character of Balaam, Buckingham, Lebanon; 15. On the means of preventing the extension of catholicism in this country, Samuel Wilson, Cincinnati, Ohio; 16. The scriptural view of divine influences, as opposed to Pelagian and other views, Ephraim Lyman, Goshen; Sacred Music and Prayer.

The exercises of commencement day were listened to with the most fixed attention, by one of the most crowded audiences ever present on such an occasion. The exercises were generally considered as having fully sustained the character of the institution.

The following was the order of exercises at the commencement, on Wednesday:

Forenoon. 1. Sacred Music; 2. Prayer by the president; 3. Salutatory oration, in Latin, by John L Kingsley, Windham, Conn.; 4. Oration, "on the piety of moral sentiment," by Hugh W Shefley, Staunton, Va.; 5. Dissertation "on the alleged tendency to extremes in the present day," by Charles L Mills, Northtown, N. J.; 6. Oration, "on the influence of the voluntary principle in the support of religious institutions," by James W Howe, New York; 7.—Oration, "on the connexion between science and the missionary enterprise," by Amos S Chesebrough, Stonington, Con.; 8. Oration, "on the characteristics of poetry of Nehemiah Cleaveland, Portland; 9. Dissertation, "on party spirit," by Wm W Wilcox, Madison, Con.; 10. Dissertation, "on carrying the warmth of early feeling into the active employments of life," by Samuel A Johnson, Utica, N. Y.; 11. Oration, "on the prevailing tendency to exclude theoretical knowledge from the common concerns of life," by Samuel Hubbard, Hartford; 12. Dissertation, "on the spirit of improvement," by Edward W Smith, Stamford, Con.; 13. Oration, "on the influence of a diversity of opinion in religion," by Joseph Belcher, Wm W Fisher, Ramapo, N Y.; 14. Dialogue—" Salabiel," a fragment, by John Brocklesby, of Avon, Con.; Dramatic fragment, by Hezekiah Gridley, Hartford, 2d; 15. Oration, "on discouraging views respecting poetry and literature," with the valedictory address, by Charles A Gager, Bozrah, Con.; 6. Degrees conferred; 7.—Prayer by the president; 8. Sacred Music.

The degree of A B was conferred on the following young gentlemen :—

John S Abbott, Josiah Abbott, D L Adams, Ebenezer B Allen, Wm L Anderson, Jared A Ayres, Aaron C Beach, Edward S Blake, J C Briggs, Louis Bristol, John Brocklesby, Edward Buck, William H Bullock, Samuel Burnham, Henry Clark, Amos S Chesebrough, Henry Clark, A M Colton, Christopher C Cox, John Davis, Samuel R Davis, Howland Dawes, T Dimon, John V Dodge, Edmund Dwight, Charles L Ellsworth, Charles Ford, Charles A Gager, Samuel Galpin, S L Gardiner, Asahel B Hale, Charles L Hequembourg, Joshua Hoyt, Charles Hubbard, Wm H Hudson, Charles S Howe, Forter Ingram, Alexander S Johnson, Frank Johnston, Osbert B Loomis, William McLellan, G W McPhail, Charles J Mills, Elliot Mills, Edward Mills, Ogleran S Mitchell, George W Nichols, Horatio S Noyes, G W Olney, George A Oviatt, Ariel Parish, William H Platt, George F Pendeton, Alfred Ramsdell, Wm H Rockwell, F W Seymour, Hugh W Shefley, Charles S Shennan, Edward W Smith, Henry Smith J C Smith, Aaron Snow, Gustavus Spencer, Caleb Stetson, Charles Stuart, Wm Thompson, John L Taylor, Thomas A Thacher, Hugh Walsh, Edward Warner, William W Wilcox, Charles Wrgit, William Wright, 73; and the degree of A M was conferred on 21 Alumni.

The degree of M. D. was conferred on eleven Alumni of the Medical institution, and on none others at the recommencement of the Medical Society.

The degree of A. M. was conferred on 21 Alumni of the college.

The honorary degree of A.M. was conferred on the Rev. Benjamin H Hill, late pastor of the Baptist church at New Haven; Rev. Nathan Burton, and Hon. George W Lay, of Batavia, N Y.

No D. D.'s or LL. D.'s were confirmed.

Harvard University.

The annual commencement was held on Wednesday. The exercises took place in the meeting-house of the first parish, in the following order :—

Exercises of candidates for the degree of Bachelor of Arts.

1. Salutatory oration in Latin. Harrison G O Blake, Worcester. 2. Conference. " Miss Edgeworth, Hannah Moore, and Mrs Hemans. Francis Bowen, Boston. 3. Dissertation. "Female Writers." Charles H Parker, Boston. 3. Essay. "The moral tendencies of the present taste for fiction." John Carr, Upperville, Va. 4. Dialogue "Jefferson and Burr." Benjamin F Hallett, Boston. 5. Conference. Eben S Brooks, Stow; Ferdinand E White, Boston. 5. Conference. "The letters of Lady Mary Wortley Montague, Horace Walpole, and Madame de Sevigne." L Goodridge, Danvers; John H Welch, Boston; Francis B Wells, Cambridge. 6. Poem. " A vision of ambition." Benjamin F Hallett, Boston. 7. Oration. "The political views which literary men take of their own first entrance upon it." George J Abbott, Windham, N H; John Nathaniel Keese, H. B. Boston. 8. Dissertation. " Universal suffrage." John F H Mussey Portland, Me. 9. Conference. " Personality and powerful friends as promoting advancement in life." James Richardson Needham, Benjamin H West, Nantucket. 10. Colloquy. "The difference of manners in Rome and in modern civilized states." Benjamin D Appleton, Boston; Edward A Brewer, Roxbury. 11. Dissertation "The power of the law in free states." Elijah D Williams, Deerfield. 12. Literary discussion. "The favorable and unfavorable consequences of great literature in the old and new world." George Cabot, Boston; Henry Lyon, Needham. 13. Dissertation "The character of Cardinal Wolsey." Samuel White, Braintree. 14. Philosophical discussion. "The comparative power of moral and physical causes in forming the American character." Samuel Hunt, Boston. 15. Dissertation. "Wit and humor." Newton, Fitchburg 15. Dissertation. "Distinctions of rank in the United States." William H Shackford, Portsmouth, N H; Edward Appleton, Boston; Edward Kent, Weston. 16. Oration. "The influence of personal dependence incident to a minute division of labor in the arts and science, be dangerous to our free institutions." William J Hubbard, Charlestown. 17. Oration. "Wm Pitt." John W Palfrey, Salem. 17. English oration. "The Christian philosophy—its political application." Ebenezer R Hoar, Concord. 18. Dissertation. "Distinctions of rank in the United States." William H Shackford, Portsmouth, N H; Edward Appleton, Boston; Edward Kent, Weston. 19. Oration. "The influences which tend to perpetuate, be stronger than those which tend to dissolve, the union of the United States. Edward Appleton, Boston; Charles Wentworth Waterston, Boston. 20. Oration. "Mental refinement." George Bemis, Watertown. 20. Deliberative dissertation. "Are short terms of political office desirable in the United States." Francis C Gamble, Hamilton, N Y; Francis A Fabeus, Salem. 21. English oration. " Popularity." Charles C Shackford, Portsmouth, N H.

Exercises of candidates for the degree of Master of Arts.

1. English oration. "Decision of character demanded in our day and country." Mr Charles F Brooks, Salem. 2 Valedictory oration in Latin. Mr George Lunt, Newburyport, Boston.

The following graduates received the degree of Bachelor of Arts:—George J Abbott, Edward Appleton, Benjamin D Appleton. Edward Appleton, Joseph S Beal, Charles V Bemis, Harrison G O Blake, Ward N Boylston, Thomas M Brewer, John A Briggs, Eben S Brooks, William J Buckminster, George Cabot, Jared Carr, Francis Cummins, George A Cushing, Hiram B Dennis, Theodore H Dorr, John H Eliot, Frederick A Eustis, Francis A Fabens, Charles Ford, James L Goodridge, Ebenezer R Hoar, Daniel Jones, Frederic Jones, John A King, Edward Lander, Amos S Lawrence, Alpheus C Leland, Henry Lyon, John S Lyman, Charles Lyman, Samuel Lyman, Martin Newton, Charles W Palfrey, John C Palfrey, Charles H Parker, Thomas A Rich, Benjamin Rich, James Ritchie, William H Rickeson, Thomas F Robbins, William H Shackford, Allen C Spooner, Bethlodge, William H Stowell, Story, Israel A Thorndike, John H Welch, Francis B Wells, Benjamin F West, Samuel A White, Ferdinand E White, Samuel Willard, Elijah D Williams, Benjamin D Winslow—56.

Seventy-three candidates have already been examined for admission to the Freshman class.

The audience was not so full or so brilliant as usual, owing to the rain. Besides the degrees in course, the following were conferred: the honorary degree of LL. D. on the Hon. Judge Thompson, of the Supreme Court of the United States, Hon. John Pickering, and Hon. Edward Everett. The degree of D. D was conferred on the Rev. Jonathan M Wainright of this city, and Rev. James Walker of Charlestown.

Commencement at Amherst College on the 26th inst. Number of graduates 38. Rev. Jonathan Condit, of Longmeadow was elected Professor of Rhetoric and Oratory in the place of Prof. Hovey, resigned. The Oration before the Literary Societies was pronounced by the Hon. Edward Everett. Subject —The influence of popular education on National Literature. Degree of A. M. conferred on 30 graduates. Upwards of twenty young men were admitted to the Freshman class.

At the late commencement in Middlebury college, the degree of D. D. was conferred on Rev. Ebenezer Burgess of Dedham

GENERAL INTELLIGENCE.

Foreign.

SUPPRESSION OF THE ORDER OF JESUITS.—The following decree for the suppression of the Jesuits, giving them an unanimity of 25 cents a day for the period of their existence, and 15 cents for the brethren, appeared in the Madrid Gazette of July 9th.

ROYAL ORDER.

"It being necessary for the prosperity and welfare of the state, that the prognatic sanction of the 2d of April, 1767, which enacts the law 3, chap. 26, book 1, of the Novisima Recopilacion, should be executed in full force and vigor; and as thereby my august great grandfather, Don Carlos III, was pleased to suppress, throughout all the dominions of these kingdoms under the denomination of the Society of Jesus, and taking possession of their temporalities, by and with the advice of the council and of ministers, I have decreed the same, for the strong reasons which I desire to communicate, as characteristic of our countrymen," by John C Smith, Stamford Con.; 4. Oration, "on the strong appeals to the fears of excitement, as characteristic of imaginative literature at the present day," by George W Nichols, Bedford, N Y; 5. Oration, "on Hungerpott, Con.; 5. Oration, "on discouraging views respecting poetry and literature," with the valedictory address, by Charles A Gager, Bozrah, Con.; 6. Degrees conferred; 7.—Prayer by the president; 8. Sacred Music.

The degree of A B was conferred on the following young gentlemen :—

John S Abbott, Josiah Abbott, D L Adams, Ebenezer B Allen, Wm L Anderson, Jared A Ayres, Aaron C Beach, Edward S Blake, J C Briggs, Louis Bristol, John Brocklesby, Edward Buck, William H Bullock, Samuel Burnham, Henry Clark, Amos S Chesebrough, Henry Clark, A M Colton, Christopher C Cox, John Davis, Samuel R Davis, Howland Dawes, T Dimon, John V Dodge, Edmund Dwight, Charles L Ellsworth, Charles Ford, Charles A Gager, Samuel Galpin, S L Gardiner, Asahel B Hale, Charles L Hequembourg, Joshua Hoyt, Charles Hubbard, Wm H Hudson, Charles S Howe, Forter Ingram, Alexander S Johnson, Frank Johnston, Osbert B Loomis, William McLellan, G W McPhail, Charles J Mills, Elliot Mills, Edward Mills, Ogleran S Mitchell, George W Nichols, Horatio S Noyes, G W Olney, George A Oviatt, Ariel Parish, William H Platt, George F Pendeton, Alfred Ramsdell, Wm H Rockwell, F W Seymour, Hugh W Shefley, Charles S Shennan, Edward W Smith, Henry Smith J C Smith, Aaron Snow, Gustavus Spencer, Caleb Stetson, Charles Stuart, Wm Thompson, John L Taylor, Thomas A Thacher, Hugh Walsh, Edward Warner, William W Wilcox, Charles Wrgit, William Wright, 73; and the degree of A M was conferred on 21 Alumni.

The degree of M. D. was conferred on eleven Alumni of the Medical institution, and on none others at the recommencement of the Medical Society.

The degree of A. M. was conferred on 21 Alumni of the college.

The honorary degree of A.M. was conferred on the Rev. Benjamin H Hill, late pastor of the Baptist church at New Haven; Rev. Nathan Burton, and Hon. George W Lay, of Batavia, N Y.

No D. D.'s or LL. D.'s were confirmed.

Harvard University.

The annual commencement was held on Wednesday. The exercises took place in the meeting-house of the first parish, in the following order :—

Exercises of candidates for the degree of Bachelor of Arts.

1. Salutatory oration in Latin. Harrison G O Blake, Worcester. 2. Conference. " Miss Edgeworth, Hannah Moore, and Mrs Hemans. Francis Bowen, Boston. 3. Dissertation. "Female Writers." Charles H Parker, Boston. 3. Essay. "The moral tendencies of the present taste for fiction." John Carr, Upperville, Va. 4. Dialogue "Jefferson and Burr." Benjamin F Hallett, Boston. 5. Conference. Eben S Brooks, Stow; Ferdinand E White, Boston. 5. Conference. "The letters of Lady Mary Wortley Montague, Horace Walpole, and Madame de Sevigne." L Goodridge, Danvers; John H Welch, Boston; Francis B Wells, Cambridge. 6. Poem. " A vision of ambition." Benjamin F Hallett, Boston. 7. Oration. "The political views which literary men take of their own first entrance upon it." George J Abbott, Windham, N H; John Nathaniel Keese, H. B. Boston. 8. Dissertation. " Universal suffrage." John F H Mussey Portland, Me. 9. Conference. " Personality and powerful friends as promoting advancement in life." James Richardson Needham, Benjamin H West, Nantucket. 10. Colloquy. "The difference of manners in Rome and in modern civilized states." Benjamin D Appleton, Boston; Edward A Brewer, Roxbury. 11. Dissertation "The power of the law in free states." Elijah D

POETRY.

Farewell Hymn.

Prepared for and sung at the close of the exercises at the commencement of Middlebury college.

Let the farewell moment waits us;
Years have as stilly rolled away;
Yet us hence, and they are vanished.
Like sweet dreams that shun the day.
Sweetest, briefest—
Dreamlike years, too blest to stay.

Be their scenes forever sacred—
Memory treasures in her cell;
Let them live, like youth re-living,
When the years of youth depart;
Fading never,
Till the last with life shall part.

Life, thy tide's ungentle surges,
Far off breaking heard before,
Now bid us launch forth for trial—
Barques still lingering on the shore.

O'er the billows
We shall meet once more—once more.

O'er that tide, where, dim before us,
Many a storm for us may lower,
Thine, O God, the banner o'er us,
Thine the guiding, unerring power.
Father, keep us
To that dear meeting hour.

Strangers met, but brothers part we;
Years shall seal the compact well.
May we, when life's a-sailing,
In eternal union dwell.
God be with us!
Brothers all, farewell! farewell!

SPECTATOR.

BOSTON, SATURDAY, AUGUST 23, 1835.

For the New England Spectator.

A Voice from Maine.

When we received the following letter from a college classmate and intimate friend, who early sent us his name as a subscriber more out of personal regard as we then thought, than from a desire to promote the circulation of the Spectator, being at that time an anti-abolitionist as he says in the letter,—we were agreeably surprised on opening the letter to discover, instead of fault-finding with the course of the Spectator on the subject of slavery, the following sentiments. Several similar disappointments we have recently experienced from brethren in the ministry. The Lord grant they may be multiplied.

The letter is from an able clergyman, pastor of a large and influential congregation in that state. We recommend it to the careful perusal of all, clergymen in particular, who are hesitating about counecting themselves with the abolitionists.

ANTI-ABOLITION.

——"My ear is pleased,
My soul is sick with every day's repeat,
Of wrong and outrage with which this earth is filled.
There is no flesh in man's obdurate heart,
It does not feel for man."

Mr. Editor.—Sir, it is not a little amusing, that the zeal of abolition friends, their lectures, and publications, should be branded by boastful freemen, as *intemperate, fanatical, incendiary, treasonous.* Very convenient for anti-abolition men, when their stock of specious arguments is entirely exhausted, to have a brazen caldron of such *invidious epithets*, well heated and peppered, to dash in the face and eyes of their antagonists. Whether the infliction of such opprobrious titles on abolition men, will pass with an enlightened Christian public for sound reasoning, time shall quickly disclose. It is admitted that the friends of immediate abolition are zealously affected; but it is surely a good thing. After all that has been said of their inflammatory, indiscreet and violent conduct, I cannot discover that their movements are more adapted to *excitement*, than were statements made more than thirty years since in the London Christian Observer, that excel ent periodical, which has ever sustained an evangelical character at least for sobriety, prudence and moderation. In the third volume of that work, are published extracts from 'Davis' travels in America.' The following is an, *Advertisement copied from a Charleston newspaper:*

Stop the runaway! Fifty dollars reward! Whereas, my waiting-fellow, Will, having eloped from me last Saturday, *without any provocation*, it being known that I am a humane master, the above reward will be paid to any one who will lodge the aforesaid slave in some jail, or deliver him to me on my plantation at Liberty Hall. Will may be known by the scars on the white on his back; and I suspect him to have taken the road to Goosobatchie, where he has a wife and five children, whom I *sold* last week to Mr. Gellespie. [Chr. Obs. vol. III, page 352.]

Then follows a statement respecting "American slavery."

The children of the most distinguished families in Carolina are suckled by negro women. It is not unusual to hear an elegant lady say, 'Richard always grieves when Quashela is whipped, because she nursed him.' The ladies of Carolina, and particularly those of Charleston, are very tenderinees to their slaves; on the contrary, they send both their men slaves and women slaves, for the most venial trespass, to a horrid mansion called the negro-house. There a man employs inferior agents to scourge poor negroes, a shilling for a dozen lashes is the charge. The man or woman is stripped naked to the waist; a redoubtable whip at every lash lays the back of the culprit, who, agonized at every pang, roars like a bull with his cries. Mrs. D—— informed me, that a *lady* of Charleston once observed to her that she thought it abominably dear to pay a shilling for a dozen lashes, and that having many slaves, she would bargain with the man at the sugar plantation to give them by the year. These wretches are exempted for every involuntary offence; but negros endure excoration, without emotion, for they say, 'when massa curses, he means no harm.' But every master does not confine himself to curses. I once heard a man say, 'my negros talk the worst English of any in Carolina; that boy just now called a bassa, a round something; take him to the driver! let him have a dozen!' To work in cotton, or sugar cruelty, the negros frequently run away; they flee into the woods, where they are wet with the rains of heaven, and embrace the rock for want of a shelter. Sometimes they are supported; hunger incites to depredation, and the injured proprietor offers a shilling for the hoofs of prey. When taken, the men are put in irons, and the boys have their ancles encircled with a pot-hook. [Chr. Obs. vol. III, page 503.]

Thus the discreet Observer did not shrink from a full recital of the awful horrors of slavery. Nay, it was decided and courageous in the defence of *immediate*, and in opposition to *gradual* abolition. In the volume above referred to, are found not a few triumphant arguments, such as abolition then need to the maintenance of human rights. It advocated the doctrine that slave dealing is "awfully iniquitous," and that "there ought to be no toleration for it."

Of Lord Brougham's argument against immediate abolition, namely, its impracticability, it remarks,

Indeed we are not a little surprised that the weakness of the argument, to say nothing of the wickedness with which it is pregnant, should not have struck his Lordship's discriminating mind on the very first view. [Chr. Obs. vol. III, page 365.]

It has forcibly struck my mind, that the same remark would hold true of the arguments now used in this country by anti-abolitionists.

Nothing has contributed so much to a change in my own views, prejudices as I was not long since of this subject, as the sophistical and unconclusive reasonings of anti-abolition men. Very many of their pieces, I think, might be accurately entitled "ingenious apologies for slavery. Certainly they are skilful in the use of one popular argument, by far the most effective they have, which may be termed the brow-beating and calumniating of George Thompson and William Lloyd Garrison. I am not personally acquainted with either of these gentlemen, and have not named them to speak either in their defence, or to their detriment, but only to remind those who are slavish, so this way to attach odium to abolition principles, that *stigmas* are not adapted to maintain *truth* or detect *error.*

In New England, most opponents of immediate abolition profess to be great admirers of the abolition efforts, made 20 or 40 years since in Britain. But the same principles that operated there, were skilful, so shifting, across the Atlantic, when disseminated in this *free* country, become in their estimation, most unshapen and fanatical emanations of the brain; very chimeras. They eulogize Wilberforce and Clarkson; but like the sly lawyer in the fable of the gored ox, say to abolition men pleading for the immediate rights of the slave in this country,—"That alters the case, and therefore I am for gradual and if—." And if! I reply, there was *no if* across the Atlantic, and there ought to be none here. No sophistry, nor logical fact, will ever establish such position, that abolition principles ought not to be promulgated in *every* nation, until they became prevalent.

The present position of abolition in this country affords an instance of moral sublimity. The case stands unparalleled except by the mere force of truth, against the determined opposition of the multitude, against the immense weight of many of the most talented and cultivated minds and against the brute force of mobs and riots. Driven from the field of fair and candid reasoning, the anti-abolition men have at length resorted to misrepresentation and calumny, and to the most contemptible portion of them, to blows, brickbats, and missiles

At the South, with wonderful gravity, they demand that we should submit to gag-laws, and the censorship of the press! Well, it is apprehended, that is the *only* way to rivet the chains of the poor slave; liberty must go out to Egyptian night, or the colored man shall have his "inalienable rights."—But New England yet attaches too much value to liberty, to give up the right of free discussion on slavery or any other question.

In conclusion, Mr. Editor, I beg leave to solicit the attention of your readers to another quotation from the Observer: it is from the pen of Sir William Jones.

Sugar, it has been said, would be dear if it were not worked by blacks; as if the most laborious, the most unwholesome employment in the world was in every country by freemen; in fact, they are so carried on with infinitely more advantage, for there is alacrity in a consciousness of freedom, and a glowing, sullen indolence in a consciousness of slavery. But let sugar be as dear as it may, it is better to eat none, to eat honey, if sweetness only be palatable; better to eat aloes or coloquintida, than violate a primary law of nature, impressed on every heart not imbrued by avarice; then rob one human creature of those inherent rights which no law upon earth can justly deprive him. [Chr. Obs. vol. III page 629.]

Sir, I deem the authorship of this single paragraph of Sir William Jones, a far greater honor, as well as greater benefaction to our race, than that of all the anti-abolition sermons and speeches ever published.

A Friend of Human Rights.

From the Liberator.

Prayer for Abolition.

Mr. Garrison—

My Dear Friend,—I wish the attention of every abolitionist in America might be called in the subject of prayer to the duty of his never seen such a day as this. The Pharaoh-like spirit of slaveholding never was more developed. God is about to do something with the United States that will attract a conspicuous place with his *notable* dealings with nations of the earth, and should be memorable through eternity.—This is my opinion, as I believe it is that of many others. For how can it be otherwise when we have espoused a *righteous cause*; and by the grace of God we will be "faithful unto death." Yet of *ourselves* we can do nothing; we are all as an unclean thing. Therefore we must realize this and act accordingly. Let every one who has an interest at the throne of grace give himself to prayer that his name may be found in the book of life at the resurrection, truth and cause, and humble the proud of this land.

How God-provoking is the language which flows from the lips of those who call themselves the friends of Jesus! It must sicken the soul of every considerate person who has any regard for the glory of God and the honor of his law. This talk is abso'utely absurd. They "exalt themselves above every thing which is called God." They tell defiance virtually to the great I AM. Who that has the least portion of the spirit of prayer in his heart can read the Psalmist, 'O Lord God to whom vengeance belongeth, O God to whom vengeance belongeth, show thyself;' lift up thyself, thou judge of the earth; render a reward to the proud." [See the whole psalm.]

I and one hope alone is in God—we renounce all dependence on reason, the arm of flesh and mere human power in God for help. I wish, friend Garrison, through your paper, to make a strong request with you, that we who feel a freedom to solemnly *covenant together*, through grace assisting them, to pray daily to the God of all the earth; to the God of the whole universe, that he would help himself in the abolition of slavery; that he would in his own way humble the proud of this nation who are now practically bidding him defiance, and who are trampling under foot his servants who are engaged in the cause of abolition. I humbly ask all such to send me their names. I have few, but I intend to write to each of them, and beseech them to agree to meet at a certain hour of a certain day, and it is a rebel to me that refuses to attend it. I would by no means have done it this publicity if I could have found out any other way. It is a humble call, but I hope it will be answered by some at least. Many names might be sent in one letter—male and female. I would have them to be sent to me. I request it as a favor. I hope to receive some soon. I shall feel it an inexpressible privilege to join in such prayer meetings.

Yours, inflexibly in the cause of abolition,

RAY POTTER.

P. S. I think one of the Queens of England said she had rather receive one penny of twenty thousand men than the prayers of John Knox.

Dr. Rush's plan for a Peace Office in the United States.

The following plan may assist in reclaiming the citizens of Boston and Providence, as well as many other parts of the country, from their maniacal cultivation of the military spirit; and assist in preventing the further corruption of what remains of public virtue, by the increasing drunkenness and vice, always attending military operations. The organization of the morals of the crowds of boys, on such occasions, is by no means least in the train of attending evils.

Among the defects which have been pointed out in the federal constitution by its anti-federal enemies, it is much to be lamented that no person has taken notice of its total silence on the subject of a peace office. Even while I speak, I have good reason to believe that scores of American vessels, military stores, provisions and thousands of American citizens, are engaged at home and abroad by night and by day, in the consumation of that very trade in which all the sides and final wickedness of slavery originated. It is long enough to tell me that we were under British laws who did the thing we commended. Those laws did not *compel* us to engage in the business. It depended on individual choice and public sentiment, whether we would be concerned in the abominations of slave-trading and slaveholding or not. If this plea could apply to any community in this country, it would be to those who were employed the first moments of freedom and independence in forgetting the law of the enlistment. We found ourselves engaged in a war with the most criminal, and *before* we possessed the right of sovereign legislation. How happened it that we guaranteed the means of recovering the property of our slaves *seventy years after* we possessed that *right?* There can be no answer to this, but that the love of slavery was in our hearts, in this attempt to shift the infamy of our actions to others, which must sink us as low in the opinion of the impartial and unprejudiced part of a slave people as it has long ago sunk us in the sight of God and all good men. But the British empire has repented, and there was one that then pleaded in justification of slavery in the United States, it is true no longer; her weight is the weight of a feather in the balance of God, by an act which recalls against us what is shameful, and which we refuse to execute death in any way whatever upon any of his creatures.

2. Let every family in the United States be furnished at the public expense, by the agency of some one office, with a copy of an American edition of the Bible. This measure becomes the more necessary in our country, since the banishment of the Bible as a "school book" from most of the schools in the United States. Unless the price of this book be paid for by the public, there is reason to fear that in a few years it will be met with only in courts of justice or in magistrates' offices; and should this happen, the task of establishing truth by kissing this sacred book fall into disuse, it may probably, in the course of the next generation, be seen only as a curiosity on the shelf of a public museum.

4. Let the following sentence be inscribed in letters of gold over every state and court house in the U. States: "The Son of Man came into the world, not to destroy men's lives, but to save them."

5. To inspire a veneration for human life, and a horror at the shedding of human blood, let all those laws be repealed which authorize juries, judges, governors, and presidents to connive at the shedding of human blood, and to commit murder in cold blood in any case whatsoever. Until this reformation in our code of penal jurisprudence takes place, it will be in vain to attempt to introduce universal and perpetual peace in our country.

6. To subdue the passion for war, which education, added to human depravity, has made universal, let the whole system of military honors be abolished, as well as all military shows should be carefully avoided. For which reason military laws should every where be repealed, and military dresses and military titles should be laid aside; reviews and field days should be forbidden, and the words attending them with the charms of order; military laws generate idleness and vice, and thereby produce the wars they are said to prevent; military dresses fascinate the imagination, and lead to many evils from serious and useful professions; were there no *uniforms* there would probably be no armies; lastly, military titles feed vanity, and keep up ideas in the mind which lessen a sense of the folly and miseries of war.

7. In the last place, let a large room, adjoining the federal hall, be appropriated for transacting the business and preserving the records of this office. Over the door of this room let there be a sign, on which in the figure of a dove, and the word NO OLIVE BRANCH should be painted, together with the following inscriptions in letters of gold:

Peace on earth—good will to man. And we will nen forget that they are brethren.

Within this apartment let there be a collection of plowshares and pruning hooks made out of swords and spears; and on each of the walls of the apartment the following pictures as large as the life:—

1. A lion eating straw with an ox, and an adder playing on the lips of a child.

2. An Indian boiling his venison in the same pot with a white man and a negro.

3. Lord Cornwallis and Tippoo-Saib under the shade of a sycamore tree in the East Indies, drinking Madeira wine together out of the same decanter.

4. A group of French and Austrian soldiers dancing arm and arm, under a bower erected in the neighborhood of monsieur.

5. A St. Domingo planter, a man of color and a negro, in a gallery to be erected for the purpose, and sing odes and hymns and anthems in praise of the blessings of peace. One of these sungs should consist of the following lines:—

Peace o'er the world her olive wand extends,
And white rob'd innocence from heaven descends;
All crimes shall cease, and frauds shall fall,
Returning justice lifts aloft her scale.

In order more deeply to affect the minds of the citizens of the United States with the blessings of peace by contrasting them with the evils of war, let the following inscriptions be painted on the sign, which is placed on the door of the war office.

1. An office for butchering the human species.
2. A widow and orphan-making office.
3. A lying-making office.
4. A wooden leg-making office.
5. An office for creating public and private vices.
6. An office for creating public debt.
7. An office for creating speculators, stock jobbers, and bankrupts.
8. An office for creating famine.
9. An office for creating pestilential diseases.
10. An office for creating poverty, and the destruction of industry and manufactures.

In the lobby of this office let there be painted representations of all the common military instruments of death, also human skulls, broken bones, unburied and putrifying dead bodies, hospitals crowded with sick and wounded soldiers, villages on fire, mothers in besieged towns eating the flesh of their children, ships sinking in the ocean, rivers died with blood, and extensive plains without a single human habitation or other object, but the remains of deserted farm houses.

Above this group of woful figures let the following words be inserted in red characters, to represent human blood:—

"NATIONAL GLORY!"

REMARKS OF MR. CHILD,

At the Anniversary of British Emancipation at Julien Hall, Boston, August 1, 1835.

Mr. President—I shall confine myself to the consideration of the great event in commemoration of which we are assembled to commemorate. I have reduced to the form of a resolution, what I believe to be the whole truth on the subject:

Resolved, That the results of British emancipation present no circumstances of discouragement to American effort in the same cause, but that on the contrary, the world has in them the strongest motive and all its aspects, proves even by its imperfections, as well as by that wherein it is excellent, the superior safety and advantage of the immediate and total enfranchisement of the slave.

An act of national atonement for national crime has given birth to this anniversary, and rendered the first of August a day of jubilee. It was not the primeval one of the christian calender. England, however, after centuries a partaker with other nations in iniquity, and most of that those peculiarly so with our own, at one blow has struck off the fetters of the slave forever. In alluding to that country as associated with us in her course of criminality, I mean to exclude from the comparison the noble few, that Englishmen estimate the curse of slavery upon us. Them no more entailed it upon us, than we upon them. American slave traders were as often found stealing a man and selling him in the West Indies, as British slaves in the United States. Even while I speak, I have good reason to believe that scores of American vessels, military stores, provisions and thousands of American citizens, are engaged at home and abroad by night and by day, in the consumation of that very trade in which all the sides and final wickedness of slavery originated. It is long enough to tell me that we were under British laws who did the thing we commended. Those laws did not *compel* us to engage in the business. It depended on individual choice and public sentiment, whether we would be concerned in the abominations of slave-trading and slaveholding or not. If this plea could apply to any community in this country, it would be to those who were employed the first moments of freedom and independence in forgetting the law of the enlistment. We found ourselves engaged in a war with the most criminal, and *before* we possessed the right of sovereign legislation. How happened it that we guaranteed the means of recovering the property of our slaves *seventy years after* we possessed that *right?* There can be no answer to this, but that the love of slavery was in our hearts, and our practice was skilful in the use of one popular argument, by far the most effective they have, which may be termed the brow-beating and calumniating of George Thompson and William Lloyd Garrison. I am not personally acquainted with either of these gentlemen, and have not named them to speak either in their defence, or to their detriment, but only to remind those who are slavish, so this way to attach odium to abolition principles, that *stigmas* are not adapted to maintain *truth* or detect *error.*

In New England, most opponents of immediate abolition profess to be great admirers of the abolition efforts, made 20 or 40 years since in Britain. But the same principles that operated there, were skilful, so shifting, across the Atlantic, when disseminated in this *free* country, become in their estimation, most unshapen and fanatical emanations of the brain; very chimeras. They eulogize Wilberforce and Clarkson; but like the sly lawyer in the fable of the gored ox, say to abolition men pleading for the immediate rights of the slave in this country,—"That alters the case, and therefore I am for gradual and if—." And if! I reply, there was *no if* across the Atlantic, and there ought to be none here. No sophistry, nor logical fact, will ever establish such position, that abolition principles ought not to be promulgated in *every* nation, until they became prevalent.

The present position of abolition in this country affords an instance of moral sublimity. The case stands unparalleled except by the mere force of truth, against the determined opposition of the multitude, against the immense weight of many of the most talented and cultivated minds and against the brute force of mobs and riots. Driven from the field of fair and candid reasoning, the anti-abolition men have at length resorted to misrepresentation and calumny, and to the most contemptible portion of them, to blows, brickbats, and missiles

At the South, with wonderful gravity, they demand that we should submit to gag-laws, and the censorship of the press! Well, it is apprehended, that is the *only* way to rivet the chains of the poor slave; liberty must go out to Egyptian night, or the colored man shall have his "inalienable rights."—But New England yet attaches too much value to liberty, to give up the right of free discussion on slavery or any other question.

In conclusion, Mr. Editor, I beg leave to solicit the attention of your readers to another quotation from the Observer: it is from the pen of Sir William Jones.

Sugar, it has been said, would be dear if it were not worked by blacks; as if the most laborious, the most unwholesome employment in the world was in every country by freemen; in fact, they are so carried on with infinitely more advantage, for there is alacrity in a consciousness of freedom, and a glowing, sullen indolence in a consciousness of slavery. But let sugar be as dear as it may, it is better to eat none, to eat honey, if sweetness only be palatable; better to eat aloes or coloquintida, than violate a primary law of nature, impressed on every heart not imbrued by avarice; then rob one human creature of those inherent rights which no law upon earth can justly deprive him. [Chr. Obs. vol. III page 629.]

Sir, I deem the authorship of this single paragraph of Sir William Jones, a far greater honor, as well as greater benefaction to our race, than that of all the anti-abolition sermons and speeches ever published.

A Friend of Human Rights.

From the Liberator.

Prayer for Abolition.

Mr. Garrison—

My Dear Friend,—I wish the attention of every abolitionist in America might be called in the subject of prayer to the duty of his never seen such a day as this. The Pharaoh-like spirit of slaveholding never was more developed. God is about to do something with the United States that will attract a conspicuous place with his *notable* dealings with nations of the earth, and should be memorable through eternity.—This is my opinion, as I believe it is that of many others. For how can it be otherwise when we have espoused a *righteous cause*; and by the grace of God we will be "faithful unto death." Yet of *ourselves* we can do nothing; we are all as an unclean thing. Therefore we must realize this and act accordingly. Let every one who has an interest at the throne of grace give himself to prayer that his name may be found in the book of life at the resurrection, truth and cause, and humble the proud of this land.

How God-provoking is the language which flows from the lips of those who call themselves the friends of Jesus! It must sicken the soul of every considerate person who has any regard for the glory of God and the honor of his law. This talk is abso'utely absurd. They "exalt themselves above every thing which is called God." They tell defiance virtually to the great I AM. Who that has the least portion of the spirit of prayer in his heart can read the Psalmist, 'O Lord God to whom vengeance belongeth, O God to whom vengeance belongeth, show thyself;' lift up thyself, thou judge of the earth; render a reward to the proud." [See the whole psalm.]

I and one hope alone is in God—we renounce all dependence on reason, the arm of flesh and mere human power in God for help. I wish, friend Garrison, through your paper, to make a strong request with you, that we who feel a freedom to solemnly *covenant together*, through grace assisting them, to pray daily to the God of all the earth; to the God of the whole universe, that he would help himself in the abolition of slavery; that he would in his own way humble the proud of this nation who are now practically bidding him defiance, and who are trampling under foot his servants who are engaged in the cause of abolition. I humbly ask all such to send me their names. I have few, but I intend to write to each of them, and beseech them to agree to meet at a certain hour of a certain day, and it is a rebel to me that refuses to attend it. I would by no means have done it this publicity if I could have found out any other way. It is a humble call, but I hope it will be answered by some at least. Many names might be sent in one letter—male and female. I would have them to be sent to me. I request it as a favor. I hope to receive some soon. I shall feel it an inexpressible privilege to join in such prayer meetings.

Yours, inflexibly in the cause of abolition,

RAY POTTER.

P. S. I think one of the Queens of England said she had rather receive one penny of twenty thousand men than the prayers of John Knox.

Dr. Rush's plan for a Peace Office in the United States.

The following plan may assist in reclaiming the citizens of Boston and Providence, as well as many other parts of the country, from their maniacal cultivation of the military spirit; and assist in preventing the further corruption of what remains of public virtue, by the increasing drunkenness and vice, always attending military operations. The organization of the morals of the crowds of boys, on such occasions, is by no means least in the train of attending evils.

Among the defects which have been pointed out in the federal constitution by its anti-federal enemies, it is much to be lamented that no person has taken notice of its total silence on the subject of a peace office